

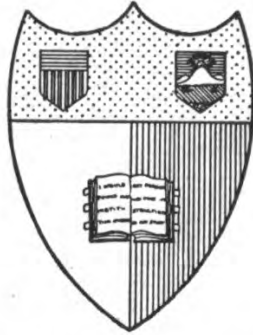
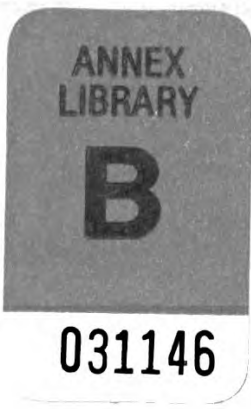
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CHURCH MISSIONARY GLEANER.

1846.

BLESSED IS THE PEOPLE THAT KNOW THE JOYFUL SOUND: THEY
SHALL WALK, O LORD, IN THE LIGHT OF THY COUNTENANCE.

PSALM LXXXIX. 15.

VOL. VI.

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CHURCH MISSIONARY GLEANER.

No. 1. JANUARY, 1846. VOL. VI.

PERSONAL RECEPTION OF THE GOSPEL, A PRE-REQUISITE FOR MISSIONARY EFFORT.

IF it be asked, Why is not a more general interest felt in the important subject of Missions? the answer is easily given. The Missionary work is essentially opposed to the principles of *the wisdom of this world*, and to the dictates of the natural heart. No permanent interest can be felt in it by those who are not alive to the value of their own souls. No active and persevering exertion can be expected from any who are not constrained by the powerful motive of a Saviour's love. Men must be enlightened themselves before they can be *the light of the world*. They must have *the salt of grace* in their own hearts before they can be *the salt of the earth*. Their high thoughts and lofty imaginations must be brought low before they can see the comparative insignificance of what is commonly deemed important and exalted, and submit to the reproach of Christ. The late Dr. Buchanan, in considering this subject, proposes the question in the following form—

What power is that, which produces in the minds of some persons a real interest and concern in the welfare of their fellow-creatures; extending not only to the comfort of their existence in this world, but to their felicity hereafter, while other men, who are apparently in similar circumstances, as to learning and information, do not feel inclined to **MOVE ONE STEP** for the promotion of such objects?

And, in suggesting a solution of this proposition, he gives the following relation—

There was once a king in the East, whose empire extended over the known world, and his dominion was to *the*

B

end of the earth. During the former part of his reign, his heart was filled with pride: he knew not the God of heaven; and he viewed with the utmost indifference the nations over whom he ruled, worshipping idols of wood and stone. But it pleased the *King of kings* to dethrone this haughty monarch, to cast him down from his high estate, and to abase him in the dust. And after he had been for a time in the furnace of affliction, and his proud heart was humbled, God graciously revealed himself to him in his true name and character, and then restored him to his former prosperity and power.

The penitent king, thus once more exalted, and filled with admiration at the discovery of the only true God, immediately issued an edict to the whole world, setting forth the greatness of the Most High, asserting His glory, and inviting all nations to praise and magnify *Him that liveth for ever, whose dominion is an everlasting dominion, and His kingdom is from generation to generation.* This memorable edict began in these sublime terms: *Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. I thought it good to show the signs and wonders that the High God hath wrought toward me. How great are His signs! and how mighty are His wonders!* Having recounted the judgment and mercy of God to himself, he thus concludes—*Now I, Nebuchadnezzar, praise and extol and honour the King of Heaven, all whose works are truth, and His ways judgment; and those that walk in pride He is able to abase.*

Such a proclamation to the nations of the earth was a noble act of a king, and ought to be had in perpetual remembrance. It reminds us of the last charge of Him who *ascended up on high, Go, teach all nations.* It discovers to us the new and extended benevolence, greatness of mind, and pure and heavenly charity, which distinguish that man, whose heart has been impressed by the grace of God. How solemn his sense of duty! How ardent to declare the glory of his Saviour! His views for the good of men, how disinterested and enlarged! It is but too evident, that all our speculations concerning a divine Revelation, and the obligation imposed on us to study it ourselves, or to communicate it to others, are cold and uninteresting, and excite not to action, until, *through the tender compassion of our God, the day-spring from on high visit us, to give light to them*

that sit in darkness: to humble our hearts, at the remembrance of our sins against God, and to affect them with a just admiration of His pardoning mercy.

[*Buchanan's Researches.*

THE BISHOP OF CALCUTTA'S ESTIMATE OF THE LATE

REV. W. BOWLEY.

IN the autumn of 1843 it pleased God to remove from the Missionary field the Rev. W. Bowley, who had for many years been labouring at Chunar, in the Calcutta and North-India Mission. The Bishop of Calcutta afterward visited the Station, and thus speaks, in the Farewell Charge which he delivered at Calcutta the day before his embarkation for England, of the loss which the Society had sustained—

At Chunar, in coming down the country, I missed the excellent and laborious Rev. W. Bowley of the Church Missionary Society, who had been snatched away, some time before, from his large and most successful circle of duties. He was a disciple and friend of Bishop Corrie, and a singular example of what piety, diligence, and love for his work, conjoined with an acute and sagacious mind, and a thorough knowledge of the colloquial native tongues, can effect, in the course of years, under the blessing of Christ our Lord.

In a Note the Bishop farther remarks—

To him we owe an excellent translation of the Holy Bible into the Hindee. He translated, also, the Pilgrim's Progress. The first Hindoostanee Hymn Book, again, and a variety of Religious Tracts, were amongst the fruits of his indefatigable labours. He was quite unique in his line of talents. The Hindoostanee Hymn Book is a great curiosity.

His death was instantaneous, from disease of the heart. The crowd of Natives, both Christians and Heathens, who voluntarily pressed around his funeral—more than two thousand altogether, and many of them in tears—was quite unprecedented in India. But *precious in the sight of the Lord*, and honourable also before men, when He pleases, is *the death of His Saints*.

ORPHAN INSTITUTIONS AND CHRISTIAN VILLAGE AT SECUN-
DRA, NEAR AGRA.

IN our Number for June 1841 we gave an account of these Institutions from the pen of the Rev. J. H. Pratt, Chaplain of the Lord Bishop of Calcutta, who visited Secundra at the close of 1840, with his Lordship, during his Visitation of that part of India. We now continue our account by giving Mr. Pratt's notes of a second visit which he paid, with the Bishop, in February of last year; and in which it will be seen that he compares the outward circumstances of the Mission on the first occasion with the state of things which presented itself on the second. He says—

Perhaps the improved state of this Mission is not seen in any thing more than in the progress which the Orphan Institutions and Christian Village, at Secundra, have made during the last four years. It was truly cheering, at the close of 1840, to see what bright prospects were opening upon this long-neglected Mission. It is still more cheering now, in the beginning of 1845, to see how steadily the hopes then entertained are being realized. I will mention some points of contrast between its past and present state within this period.

The only point in which an undesirable change has taken place is in the number of orphans; but the Association Committee found it necessary to diminish both their male and female establishments, in order to bring them within the compass of their means. Some have accordingly been sent to other Institutions, where they are equally well provided for, and brought up in the Christian Church. The number of boys is now 104, of girls about 70. In other respects the comparison is encouraging.

In 1840, the Orphans had but recently been brought together, and placed in their present asylums. The plot of ground around the large ancient tomb, which was given by Government for the Boys' Institution, was hardly marked out, and only 6 houses were built for Native Christians as the commencement of a native colony. Now, a large space of about 100 biggahs* is walled around, and marked out into

* Equal, in Bengal, to about the third of an acre; but varying in different provinces.

fields; the village has increased to about 26 native families, beside 4 families living in the compound of the Girls' Asylum: most of these were orphans from the Institutions, and have settled down here for life. This little colony contains 36 children; so that the Native Christian community in the village is already not far short of 100 souls, beside the 104 Christian boys and 70 girls in the Asylums. These families all support themselves by agriculture or employment in the Orphan Press. One of the houses in the village has been appropriated to the use, during the day, of those boys of the Institution who are not yet married, but who are likely to be so before long. There are 19 of these youths, who are able to earn their own livelihood, and are now, in this bachelors' hall, learning some of the elements of house-keeping, before they enter upon the wide world with the additional responsibility of a wife. This plan is found to answer admirably well.

In November 1840, the Orphans were just beginning to learn to print. Now, there is a most efficient Orphan Press in the centre of the Mission Compound, belonging to the Mission. Many of the workmen in this flourishing press are from the Orphan Asylum; and Mr. Longden, the Superintendent, spoke to me in very favourable terms of their activity and diligence. This Press is one of the chief means of support to the Institutions. Government have generously extended their patronage to it, by allowing the North-West Province Gazette to be printed here. When I went through the Printing establishment I was quite surprised to see so many presses at work, and so much bustle and activity. Several pamphlets and works were on hand; and the typography, and also the charges, are such as to recommend this printing-office to all who are about to publish. There is some idea, I believe, of setting up a Paper Mill in connexion with the Press, which will add to the completeness of the establishment, and open another source of employment for the Christian orphans and villagers.

Another point of improvement in Secundra is to be seen in the cultivation: there is more land under the plough than there was in 1840; and farther than this, the village-cultivators have recently come forward and signified, that, as their lands are now in good order and they have themselves sufficient experience in tillage, they are ready to begin to pay a small rent toward the Mission funds.

A farther improvement is to be seen in the state of the trades. Under the persevering superintendence of the Rev. C. T. Hoernle, who has the charge of the Boys' Institution, the orphans have made such progress, that they no more need so many hired blacksmiths and carpenters from the city, as they were obliged to have when I last saw the Institution: and in the carpet department they have ceased to require teachers at all; the elder boys instructing the younger. So that the Institution is not only saved the expense, and also the hazard, of introducing Heathens and Mahomedans into the heart of the Christian establishment, to the same extent they were obliged to do formerly; but the principle of self-action is beginning to spring up; and it may be hoped, that they will soon be almost entirely independent of help from without.

The Girls' Asylum is about a mile from the Boys'. The Rev. F. E. Schneider and Mrs. Schneider have the charge of this. The girls were examined in the Hindie scriptures, and acquitted themselves well, so far as I could judge. They looked very neat and happy: several, however, I was sorry to hear, were in the hospital. The art of straw-bonnet making has been introduced since 1840, and succeeds very well.



THE CUMBERLAND STATION, NORTH-WEST-AMERICA MISSION.

Arrival of the Rev. J. Hunter.

Most of the readers of the "Church Missionary Gleaner" are acquainted with the history of this remote but deeply-interesting Station. It may be well, however, to remind them that it is situated at a distance of 600 miles from the head-quarters of the North-West-America Mission. It was commenced in 1840 by Mr. H. Budd, a Native-Indian Schoolmaster, who was himself the first-fruits of this Mission. After labouring, with much encouragement, for two years, he was enabled to present to the Rev. J. Smithurst, who visited the Station for a few days, no fewer than 86 Indians as Candidates for Baptism. These remaining steadfast, and an additional number of Inquirers coming forward to seek instruction, the need of a resident Missionary in Holy Orders was

strongly felt. Accordingly, in June 1844, as mentioned in our Number for July of that year, the Rev. J. Hunter left England in order to enter upon the superintendence of the Station. He arrived at York Fort, with Mrs. Hunter, on the 13th of August, and on the 18th they left for the Cumberland Station. After a tedious inland voyage, Mr. Hunter writes in his Journal on the 26th of September—

On the evening of this day we at length heard the grateful news that we were near the Pas, and in a few minutes our long and anxiously-wished-for destination came in sight. The school-children were the first to run down to the water's edge and welcome our arrival: their cheerful and happy countenances, greeting our approach, amply rewarded us for all the toil and fatigue we had experienced in our voyage.

We have travelled in an open boat for thirty-eight days, sleeping on shore at night, and frequently starting before break of day. Our journey has been a tedious and uncomfortable one: the weather has been very wet, and accompanied with strong winds, which detained us many days in the lakes. Sitting in an open boat, from sunrise to sunset, for so many successive days, was truly wearisome; sometimes covered with the dense fog and frost of the morning, and at other times drenched with rain for days together, so that we have been glad to take shelter from it in the woods, in order to kindle a fire and dry our clothes. These are a few of the difficulties and trials with which we have met: they have cost me little anxiety so far as I have been personally concerned; but to see my dear wife thus exposed has been painful in the extreme. We are thankful, however, that the Lord has brought us in health and safety to our journey's end, and that, although we have been so much exposed, we have not taken cold.

During the whole of this long journey, upward of 1000 miles, into the interior of the country, we have seen but very few Indians; a solitary canoe now and then coming in sight. Our route has been alternately through rivers and lakes, along the edges of which may be seen growing pine trees and fir in great abundance, interspersed with poplars, birch, &c.: the scenery, in some places, is most beautiful and picturesque, and the whole country presents a wild and romantic appearance.

On landing from the boat, a great number of Indians, who had for some time been waiting my arrival, came to bid us welcome; and we could immediately perceive, from their manner and address, that we were not surrounded by Heathen, but by Christian Brethren. These poor men, together with their wives and families, were dwelling in tents pitched in front of the Mission premises, and on the bank of the river: they had been waiting our arrival for several weeks, and had resolved not to leave for their hunting-grounds, where they generally spend the winter, until the "fall-boat," by which I was expected, should have arrived. Great, indeed, would have been their disappointment had not a Clergyman at this time come among them; for both the Heathen Indians, as well as the Roman-Catholic party—which, by-the-bye, I am happy to say, is but small—have repeatedly told them that a Clergyman would never be sent, and that it was therefore useless for them to settle down, or to think of erecting houses or cultivating the land. To such an extent has their influence prevailed, that the Christian Indians have done little or nothing toward procuring, for themselves and their families, a settled home.

We now give Mr. Hunter's

Report, for the year ending Aug. 1, 1845.

Since my arrival at this Station, in September of last year, I have experienced much to cheer me, and to encourage me to go forward in that blessed work in which I am engaged. Of difficulties, trials, and privations, we have had our full share; but I was prepared to expect all these, considering the secluded nature of my location in the centre of this vast wilderness, and the infant state of the Mission. When, on the other hand, I look at the number of Indians whom I have been privileged to baptize, and see their increasing desire for Christian instruction, the general consistency of their lives, and their regular attendance on the Means of Grace when opportunity offers; when I think, also, of those Indians who from all quarters are entreating us to send them Teachers, and who have evidenced their sincerity both by coming several hundreds of miles to visit us, and by sending their children to be instructed; and when, added to all this, I consider the increase and flourishing condition of our School; I cannot but be led to regard all my trials as nothing when compared with the excess of my joys.

That a great and saving work of grace has been begun among these Indians, there can be no doubt; and *He which hath begun the good work will* complete and mature it.

We have two Services on the Lord's-day, one commencing at 11 o'clock, and the other at 5 o'clock. I read all the prayers in Indian, both at Morning and Evening Service; but the Lessons and Sermons are translated by my interpreter. The attendance at these Services during the winter has averaged from 70 to 80; and this spring, when the Indians arrived from their hunting-grounds, we had as many as 200 present. They take a deep interest in our Services, especially since they have been conducted in their own language, and are remarkably devout and serious. I have prayers every morning and evening during the week, on which occasions I read a part of the Church prayers in Indian. In the morning I have been expounding, in order, the Gospel of St. Matthew, and in the evening reading through the Epistles. These meetings are well attended. Since the arrival of the Indians, this spring, I have also commenced a full Service in Indian on Thursday evenings.

It has been my privilege to admit into the visible Church of Christ, by Baptism, 59 adults and 68 children; making a total of 127 who have thus openly renounced Heathenism, and embraced the faith of Christ crucified: these, added to the 85 baptized by the Rev. J. Smithurst in June 1842, form a total of 212. The majority of these Converts walk consistently with their holy profession, and endeavour to *adorn the doctrine of Christ*. Surely we may say, *What hath God wrought!* Five years ago these Indians were roving in the woods, *having no hope, and without God in the world*, and now we find them *sitting at the feet of Jesus, and in their right minds*.

The number of our Communicants is 15.

Of our Day-school I am able to report favourably. Henry Budd is the Native Schoolmaster. We have at present 24 boys and 23 girls, which is an increase of 16 during the year. Of these, 4 read in the Old Testament, and 18 in the New; 2 write on paper, and 28 on slates,

Our Sunday-school consists of the 47 Day-scholars, 9 adults—2 males and 7 females—and 1 girl. Mrs. Hunter teaches the New-Testament Class, about 20 in number; of whose progress in reading, learning the Church Catechism, and portions of Scripture, she reports favourably. I regularly attend the School myself, and am pleased with the per-

ceptible improvement which is taking place, both in the acquirement of Scriptural knowledge and in the order and discipline of the School.

Since my arrival we have translated both the Morning and Evening Services into the Indian language: the Evening Service I commenced publicly reading on the 17th of November 1844, and the Morning Service on the 9th of February 1845, and have since continued to use both in all our Services.

I had anticipated, before I came to the Station, some opposition from the Roman Catholic Priest who had visited it; but from this I was delivered by an awful providence of God, the poor man being drowned, or, as is generally believed at the present time, murdered by an Indian who wished to possess himself of the Priest's property. During his visit here he erected a large cross about 100 yards from the Mission premises, and planted a fence about it, to mark, I am told, the intended site of his house, or rather, perhaps, the spot at which his Converts should daily perform their devotions. Wood for a house for him had been cut and prepared, and is now lying near the cross.



GREATLY INCREASED DESIRE FOR THE WORD OF GOD IN MANCHESTER.

WHILE we are cheered, from time to time, with *good news from a far country*, it is refreshing to know that there are some hopeful indications of the existence of a deep interest in the cause of religious truth at home. This interest has been chiefly manifested in a remarkable desire, on the part of the manufacturing population of Manchester, to possess copies of the Holy Scriptures.

A dépôt of the British and Foreign Bible Society was established in Manchester in the year 1810. From that time until September 30, 1844, the average annual issue of Bibles and Testaments amounted to between 5000 and 6000. The wonderful progress made since that time is thus described by Mr. C. S. Dudley, one of the Agents of that Society, in a Letter dated Nov. 22, 1845—

In the year ending Sept. 30, 1845, the sales exceeded

15,000, being nearly threefold the average of preceding years. And yet this was but the first indication of that extraordinary demand for the Holy Scriptures which has manifested itself among the working-classes, and is progressively and rapidly increasing. In the month of October, the sales at the Depository amounted to 9618; and so rapid has been the increase of demand, that, in the first eighteen days of the present month, 11,713 copies have been issued, the sales during the ten days averaging more than 1000 a day—a fact unprecedented in the history of any similar Institution. But even this extensive circulation seems only to have stimulated the inquiry and demand; for on Monday last the orders received amounted to 2600, and on Tuesday and Wednesday respectively they reached 4000, thus making the number required within three days more than 10,000! The orders transmitted to Earl Street since the 1st of October amount to more than 38,000 copies.

The agency by which this work has been accomplished, and is still proceeding, is not the least remarkable feature of the case. The impulse to offer, and the desire to purchase, seem to have been alike spontaneous and simultaneous. Teachers and senior children in Sunday Schools—clerks in warehouses and factories—serious young persons employed in the numerous and extensive cotton-mills—and others, in various ranks of life, who had been graciously taught the value of the Holy Scriptures as a revelation of infinite love and mercy—appeared to be animated by one spirit. After imploring a blessing from on high on their undertaking, they provided themselves with specimens of different editions of Bibles and Testaments, which they exhibited in the schools and factories, where they appear to have met with open doors and willing minds in every quarter. Thus two young women, employed in one factory, disposed of 300 Bibles and Testaments within a few days. A youth of sixteen years of age, the junior clerk in another cotton-mill, sold 460 within a similar time; and, in a note now before me, writes—"Our mill has been in a commotion to-day with the people coming to order books." Two young Ladies, Collectors of a Bible Association, who had considered their district supplied, furnished themselves with baskets of Bibles and Testaments; and, going forth among the inhabitants of the same district, have, for several weeks, disposed of from 20 to 25 copies daily. Passing over many other interesting

illustrations of the subject, I will only add, that the superintendant, teachers, and senior children, of the Sunday Schools attached to one Place of Worship, have not only sold, within a fortnight, 600 Bibles and Testaments to the scholars, but have actually disposed of 4000 copies in the various factories in which these children are employed. In almost every instance the sales have been in single copies; the few exceptions being those made to individuals for other members of their respective families.

Among the secondary causes which have tended to produce this movement, Mr. Dudley mentions the present manufacturing prosperity, the Scriptural instruction of more than 40,000 children in the Sunday Schools, and the reaction, or rather revulsion, of the public mind from the absurdities and degrading influence of mis-called Socialism. But he adds—

All these have prepared the way, and accelerated the advance; but the impulse has come from above. It is, I firmly believe, an answer to the prayers of faith—faith in the Word of God, in the promises of God, and in the atonement, merits, and intercession, of that adorable Redeemer whom that Word reveals, and in whom these promises centre.

In a Letter dated a week later, Nov. 29, Mr. Dudley reports that the Issues had been, from the 1st of the month to that time, 20,525 Bibles and Testaments.

Let it be our earnest prayer that those, who are thus desirous to possess copies of the Word of God, may find the Gospel which it proclaims to be indeed *the power of God unto the salvation* of their souls; and, having experienced its blessedness themselves, may they be ready and anxious to do what they can to extend the same precious gift to those nations who are still in heathen darkness and misery!

~~~~~

#### EFFECT OF THE PREACHING OF THE CROSS.

The wretch who once sang wildly, danced, and laughed,  
 And sucked in dizzy madness with his draught,  
 Has wept a silent flood, revers'd his ways,  
 Is sober, meek, benevolent, and prays;  
 Feeds sparingly, communicates his store,  
 Abhors the craft he gloried in before,  
 And he who *stole* has learned to *steal no more*.

COWPER.

# CHURCH MISSIONARY GLENER.

No. 2.

FEBRUARY, 1846.

VOL. VI.

INTEREST TAKEN BY THE LATE ADMIRAL VER HUELL IN THE  
MISSIONARY CAUSE.

THE Apostles and first propagators of Christianity were not men of rank or wealth. While *the kings of the earth set themselves, and the rulers took counsel together, against the Lord, and against His Anointed, not many wise, not many noble*, were to be found among the followers of the meek and lowly Saviour, or among those who diligently exerted themselves for the extension of His blessed Gospel throughout the world. And, even in the present day, the number of those eminent in rank and station who take a really active interest in the work of Missions is comparatively small. There are, however, some bright exceptions. Crowned monarchs have deemed it a high privilege to take a part in the efforts made to extend the dominion of the *King of kings*. And from every rank, there have been some like-minded who have been *fellow-helpers unto the truth*.

Among these, the naval profession has had its full share. Having gone *down to the sea, and done business in great waters*, many of its members have not only seen *the works of the Lord, and His wonders in the deep*; but they have also been led to see His greater works in redemption and grace, and have been zealous for the extension of the same knowledge to others.

The late Right Honourable Lord Gambier, who was among the earliest Patrons of the Church Missionary Society, and held the office of President for upward of twenty years, was an Admiral.

The late President of the Society for Evangelical Missions in Paris was also an Admiral; and the following notice of him, and of the unceasing interest

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which he took in the work of Missions, will not be unacceptable to our readers. It is taken from a series of articles published in a French Religious Journal, by the Principal of the Missionary College at Paris.

Of all Societies, that which Admiral Ver Huell loved best, and of which he continued the protector and father to the latest moment of his life, was the Society for Evangelical Missions. How can we describe his cordial attachment to it, and his unceasing activity and liberality in promoting its interests! Next to the love of Christ, it appeared to occupy the most prominent place in his thoughts and affections. Unless prevented by important duties at the House of Peers, by a temporary absence from Paris, or by illness, he was constant in his attendance at the meetings of the Committee, over which he presided until within a few weeks of his death. He was always first in the room, and his whole deportment evinced that his attendance was not given merely as a matter of form, but from feelings of real and deep interest. He was in the habit of reading all the communications from the Africa Missionaries soon after they were received; but he listened to them again with unabated interest when they were read in the Committee, and he longed for their appearance in the Society's printed publications, in order that he might make himself fully acquainted with all the details contained in them; and the third reading gave him as much pleasure as the first.

For more than twenty years he regularly attended the Monthly Missionary Prayer Meetings held at the "Oratoire." Whatever the weather might be, at half-past seven in the evening he was sure to be at his post. There, amidst the poor and unlearned, this aged warrior, who had filled the highest offices in the State, came to refresh his spirit with Christian communion; and most fervently did he join in the prayers and praises there offered up for the extension of the Gospel throughout the world.

In order that he might be better able to follow with parental solicitude the labours of each Missionary of the Society, Admiral Ver Huell sought to become personally acquainted with them all before their departure for Africa. He took the greatest interest in their studies, and in the development of their Christian character. As long as the Missionary Institution was situated near his house, he fre-

quently visited it, especially at the hour of evening family worship, which he loved to attend. Subsequently, when special considerations induced the Committee to remove the Institution to another locality, he was in the habit of inviting the students to his table, in order that he might become acquainted with them. It was an interesting and touching sight to witness the venerable patriarch surrounded by those whom he condescended to call friends and children. How faithful, and at the same time tender, were his exhortations! How often, on these occasions, have we heard him repeat, with that holy enthusiasm which he retained even in old age, and with a beaming countenance, "My dear friends, if the love of our Lord Jesus Christ animate and inspire you, you will be good Missionaries. Love the Saviour with all your souls. There is your strength."

A fact may here be mentioned, showing how much Admiral Ver Huell was devoted to the cause of Missions. In order to relieve the Principal of the Institution, by enabling him to enjoy the full benefit of the vacation, he offered to receive the students at Triel, his country-seat, about twelve leagues from Paris; and for two successive years they lived for six weeks under his hospitable roof. This was when he was advanced in years, often suffering, and in need of repose, and when a change in his habits must have been painful.

If the Missionaries wrote from Africa that they wanted a clock for their church, or a book for their library, or if mention was made in the Committee of any repairs needed, or any article of furniture required, in the Mission House, "That is my affair," was the usual expression of the President—an expression well understood by the Committee, and one which needed no commentary. Without delay the article was procured.

The Annual Meeting of the Society was a period of great enjoyment to its excellent President. On taking the chair, he was wont to say, "My only right to this office is my love to the Lord Jesus Christ." How happy did he appear to be on these occasions! With what attention and pleasure did he listen, for the second time, to the Annual Report which he had already heard read in the Committee! What pure and simple joy appeared in his countenance when the Deputies of Auxiliary Societies, or some friend of Missions, assured the Committee of their sympathy in the work, or offered their Christian congratulations! His own addresses on

these occasions were remarkable for their richness and depth, their large and comprehensive views, the intimate knowledge of Missionary work which they displayed, the unshaken confidence of success, the lively joy at the tidings of progress, the sweet spirit of piety which pervaded them, and the deep conviction of the necessity of maintaining the truth in its fulness and simplicity, and of confessing the faith of Christ crucified. In short, they were the edifying productions of an enlarged mind and an experienced heart.



A LIBERATED AFRICAN'S ACCOUNT OF HIS SLAVERY, AND  
SUBSEQUENT COURSE.

THE following narrative, although not containing much incident, will doubtless be thought interesting. The writer has been for many years in the employment of the Society at Sierra Leone, and is now usefully labouring as a Catechist. His narrative is contained in a Letter to the Honorary Clerical Secretary, and commences—

As I think you will be interested to hear an account of the dealings of Providence toward me, in bringing me to this Colony, where I now so richly enjoy the privileges of the Gospel of peace, I shall give you a brief account of it.

*His Sale by a Relative, and subsequently by other Parties—Merciful Preservation from Suicide.*

That *man is born unto trouble* does not admit of denial. The first bitter cup of trial which Providence so wisely caused me to drink quite up in my own country was, that I was deprived of both parents by death, and thus became an orphan. After that, I was sent to live with a relative of my late parents. He at first treated me with kindness; but afterward he used me cruelly. His ill-treatment made me very unhappy, and I frequently mourned and wept my great loss.

It happened, when some of his servants and myself were returning from farm, that we met with some strangers. He immediately called me to bring him some water, after which he presented the cup again to me. During that time he had already agreed with the men about me. About an hour after this he called one of his servants, and afterward myself. He then ordered both of us to go with the men, and said

they would give us palm-oil on our return. But I was quite insensible that I could not tell that that evening would soon prove an unhappy one to me ; nor yet that those in the family, as well as at the place of my nativity, would from that time know me no more for ever. Without the least hesitation I followed them. I went on with them for a while, and then stopped, determined to see my fellow, whom I thought had been obliged to turn into the bush. But while I was thus refusing to go with the men, they immediately began to use their influence over me ; and what was secret to me before was now plainly revealed to me, by their declaration, that I had become their property. Ah, Sir, I cannot sufficiently describe to you my feelings, my groans, and tears, in that very unfortunate evening, as I then thought it was ; but now I see that it was indeed a happy evening, because that on it the Lord began to lead me, as he did His ancient people. As He delivered them from the Egyptian bondage, superstition, and idolatry, so did He also me. After that I went on with the men, all the way weeping. At length we arrived at our expected habitation. His wife was very glad to see me. She did all she could that night to make me happy ; but, oh ! there was no such happiness then to be found. Through the kind treatment of both my master and mistress, however, in a few days I became very happy ; and now thought very little about my country. They had no children, so I was in their sight as a son with his tender parents. Here Providence spoke to me, by a voice of heavy affliction, that this was not the place which He had purposed to bring me into. My master, after he had used various means for my recovery, and found that I was not better, but rather grew worse, determined to sell me.

One day he told me to accompany him for rope. When we had gone a distance of two or three miles, we met with some men. My master then delivered me into their hands. It appeared that these did not buy me ; but were hired to sell me. The next morning I was sold to another master. Here it was providentially allotted to me that they also had no children ; and thus I was to them instead of a son. But even here, also, the Lord was still saying to me that I was yet in my way to where He had intended for me. So it was, that when my master saw that I was a sickly person, he also made up his mind to sell me ; but he could not do it in that year, because no slave was allowed to be sold by any man in that year, every thing being in that year dedicated



to their country gods, whose practice was then being carried on.

But after the time was completely expired, and all things went on as usual, my master then spared no more time; but sent me off directly to be sold. Thus I was again sold to a third master, who took me the same day, and returned to his place, where we arrived at night. The following day his wife sent me, with her other servants, for water; but I escaped from them, and got into the bush. Here I thought it better for me to put an end to my existence. I then made up my mind to hang myself, and got a rope, and fixed it round my neck, and tied it on a branch of a tree; but I had not courage enough to perform such a dreadful act. Through mercy I was thus preserved from so great a sin. The moment I left the spot, I was caught by the pursuers whom my master had sent after me. After they had brought me home, my master's wife persuaded him not to give me any food. To this he did not consent; but sent me away to an island. Here I first had a sight of Europeans. I found here many Africans, who had been brought before me; but I could not find any with whom I could converse.

I remained here only two weeks, and then we were conveyed into the open sea, where I had with trembling to behold the faces of many of the Portuguese. After they had bought us we were all taken on board ship, where we met with many who were already in before us. And thus was the end of my bondage under men of my own colour.

*(To be continued.)*

#### BAPTISM OF A HIGH-CASTE BRAHMIN AT NASSUCK.

IN our Number for August last, we gave an account of the baptism of four adult Natives at Nassuck, in the Bombay and Western-India Mission. It has since pleased God still more largely to pour out His blessing upon the labours of His servants at that place, so that ten individuals, eight of them adults, have been baptized. Of one of these, the Rev. C. P. Farrar gives the following narrative, in a Letter dated Oct. 17, 1845—

Appa Yardee, a Brahmin, between 18 and 19 years of age, was received into the Church by Baptism, in the presence of a large portion of its European and Native Members, on Monday the 22d of September. During the last

six years he has regularly attended the Mission Schools, and is, at present, the senior student in the English School. His mind has for many months been deeply exercised on the subject of Christianity, and he has repeatedly given intimations of his determination to become a follower of the Lord Jesus Christ. His convictions of the necessity of coming out, and being *separate* from the Heathen, have been gradually becoming stronger, and have compelled him, step by step, wholly to give up the practice of idolatry. His withdrawal from idolatrous rites and idol worship have subjected him to much persecution; and his declining to take any part in the Shraddha (worship of dead ancestors) during the present Pitra-paksh (days appointed for this purpose), brought matters to that state which rendered it imperative on him to act fully up to the dictates of his judgment and conscience. Having followed the path of duty, been baptized, and publicly professed himself to be a servant and soldier of the Lord Jesus Christ, his mind is now at peace. He has had to undergo the bitter trial and sorrow of being surrounded, day after day, by weeping parents and relatives, who mourned for him as one who was hereafter to be dead to them. They did not, however, altogether reject his efforts to console them, and I am happy to say that their reproaches and tears have been in a great measure replaced by kindlier and gentler feelings. His father holds the hereditary office of Yardee, or Clerk, to the Dishpandya. He is of the Rigaveda caste of Brahmins, who take precedence of all others.

The Rev. A. Dredge gives some additional particulars, in his Report, dated Sept. 29. He says—

Since my arrival in the neighbourhood of Nassuck, in the middle of April, Appa has formed a member of a class which reads to me daily from the English Testament, and receives an explanation of what is read. Some few days before his baptism he came to me, and said that two others in the class believed in Christianity, and wished to come to me for private instruction. He proposed to join them, and defer his baptism till they were prepared. I told him to look to God, and not to man, for strength; and my words proved very seasonable, for when I had appointed a time to see these youths, only Appa came: the others feared even to come to me, as it were, in secret. I think this must have had some weight in Appa's mind. For seven or eight months before this he had ceased to worship idols, and his conduct more recently had procured him the reproach, among his own

people and family, "Here comes the Christian." His having fully taken up *the reproach of Christ* has compelled him to leave his own family, and he is now residing in the Mission Premises.

And the Rev. C. C. Mengé writes, in a Letter dated Sept. 27—

*The Lord of the Harvest* begins to smile upon the Nassuck Mission. I am the more interested in Appa's conversion, as he has been for many years in the Hindoostanee School, his father wishing him to study that language. He has been a remarkably well-behaved boy, and most attentive when the truths of the Gospel have been explained to him.



#### PERSECUTION IN THE TINNEVELLY MISSION.

It has pleased God to permit the Christians in the Nulloor District of this Mission to be persecuted by the Heathen. The Rev. P. P. Schaffter writes, in a Letter to the Rev. J. Tucker, dated Nov. 11, 1845—

About a fortnight ago, I received Letters from several of our Catechists in the new Congregations, informing me that a certain Headman of Lutchmeiyoor was establishing in my District a Society, on the plan of, and in connexion with, that established at Madras, for the support of Heathenism; but which he called Vibathisanga (or "Ashes Society"); that many people were joining him; and that he was boasting that, in a month more, there would be no Christianity left in this country. I of course gave little credit to these reports, and only exhorted our Catechists and people not to fear, and to *walk worthy of the Lord*. Toward the middle of last week I received a Letter from the travelling Catechist, stating that a crowd of some hundred Heathens had gathered together, fallen on some Christian villages, robbed them of every thing, and woefully beaten the people; and that he felt very doubtful whether he himself could escape. I immediately sent our Head-Catechist, Jacob, to examine and report; but when he arrived at Aveideinadanoor, a village where we have more than sixty families, he found that the crowd, continually increasing, had already arrived there. He was soon surrounded in the house of one of our people, in which he had taken refuge; but from whence, however, he found means to send us a Letter, telling us of his distress. I immediately went to Palamcottah, to the Collector, who forthwith despatched

peons (native policemen) to keep the peace, if possible. The same night I returned to Nulloor, receiving on my way several Letters from Mrs. Schaffter, telling me that the crowd was continually increasing, and approaching toward Nulloor with every kind of native weapon, spoiling all the Christian villages on their way, and threatening to do the same with Nulloor. Arrived at Nulloor, I found, of course, all in the greatest confusion: the Compound was full of people who had escaped, some naked, others wounded.

Mr. Schaffter then relates the measures which he took for the defence of the Mission, and proceeds—

In this state of anxious expectation we were kept from the afternoon of last Friday, until about seven in the evening, when I received news that the adversaries, who were said by the most moderate to be at least 3000 in number, had stopped near Pulumkoollam, and were deliberating, and evidently getting perplexed. [Pulumkoollam is only about four miles west of Nulloor.] They had no doubt received intimation that the Authorities were taking effective means to stop them. About two o'clock in the morning the Collector arrived at Nulloor with more peons, and the next morning he proceeded to the ruined villages. The adversaries had, it seems, arranged among themselves that they would neither burn houses, nor kill any one; but only plunder, flog those who should not give up their goods, and disgrace the females; and that if any Christian should be willing to rub on ashes, and to join their ranks, they would not ill-treat him in any way. They were divided into three bodies, and fell upon Christian villages unawares, having with them the Heathen of each place, to show them which were the Christian villages. They made their assaults chiefly during the day, and only upon the villages lately come under Christian instruction; for Melvisuvasapooram, which was in their way, and at which we have an old Congregation, they have not touched.

Mr. Schaffter had some cause to suspect that the Christians had given provocation to the Heathen to act as they had done; but farther investigation confirmed him in the opinion that this charge was without foundation.

In another Letter, Nov. 25, Mr. Schaffter writes—

Many of the ringleaders have been apprehended. I believe this to be a true statement of our loss: 133 houses, in twelve

villages, have been spoiled of every thing, the people having run away, and having had no time to take their goods with them: some, also, having fallen into the hands of their adversaries, preferred to suffer the loss of their goods, and other ill treatment, rather than give up their Christian profession; but these are of course the minority. It is not so easy to give an estimate of the value of the things stolen as of the number of houses which have been completely robbed; but the amount cannot be less than nine thousand rupees (about 900*l.*), and the probability is, that it is a great deal more. Several rich persons have been deprived of all; for among the new comers were many rich landholders, which circumstance enraged the Heathens more.



**EARNEST DESIRE FOR INSTRUCTION IN THE CUMBERLAND DISTRICT OF THE NORTH-WEST-AMERICA MISSION—TESTIMONY TO THE EFFECT OF CHRISTIANITY ON THE INDIANS.**

To our account of the Cumberland Station, given in the last Number of the Gleaner, we add a few passages from the Rev. J. Hunter's Journal, principally referring to the desire for Instruction which prevails in his District.

*May 13*—An Indian and his family, who have come a distance of about 400 miles in order to obtain Christian Instruction, arrived here to-day. He left his home last autumn, and travelled until the rivers were all frozen, preventing him from proceeding any farther in his canoe. During the winter he was engaged in his usual avocation of hunting, &c.; and when the rivers opened he continued his journey. Last year he sent two of his sons to our School—they have been with us all the winter—and another Indian, from the same place, Rapid River, sent two of his daughters. These Indians have never been visited by my Native Catechist; but yet they have heard from some of our Baptized Indians, who occasionally visit that neighbourhood, sufficient of the Religion of Christ to awaken among them an anxious desire for instruction.

Mr. Hunter has paid two visits to Cumberland Fort, about two days' journey from his Station. On the first occasion he writes, Dec. 4, 1844—

In the evening, with the permission of the gentleman in charge, I assembled, in a large room, all the persons residing at the Fort, and held Evening Service, delivering to them

an address. The gentleman in charge told me that a great change had taken place in the manners and conduct of the Indians who had embraced Christianity; that he found them, in every respect, much better to transact business with than those who were Heathens; and that they were quieter, and much easier to please. This testimony to the good effected among these wild Indians was given to me perfectly unsolicited, and is quite sufficient to show that the labour bestowed upon them has not been *in vain in the Lord*.

Of the second visit, the following information is given, June 13, 1845—

Shortly after my arrival, two Indians and a boy came to the same place, from the Rapid River, and appeared to be delighted so unexpectedly to meet me. They informed me that they were going to Cumberland for the purpose of Christian instruction, as they were anxious to learn more, respecting the Lord Jesus Christ and the work of salvation, than they had been able to glean from our Christian Indians, who had occasionally visited their neighbourhood. It was both pleasing and encouraging to hear, from these poor Indians, of the great desire which their countrymen at the Rapid River manifest for a Teacher to be sent among them. Some two or three years ago, one of these Indians, Great Chief, visited the Pas for instruction; and, after remaining there some time, procured some initiatory books and tracts from Henry Budd, and left for the purpose of returning home, with the laudable intention of endeavouring to communicate a little of that instruction which he had found so profitable to himself. From that period up to the present time he has steadily kept this object in view, occasionally visiting the Pas for the purpose of obtaining farther instruction, and returning to his countrymen to dispense it; and so desirous were the Indians to listen to the message of salvation, although imparted by so inadequate an instrument, that they have kept him up four nights in succession, listening to the truths of the Gospel from his lips. Party after party would enter his tent, and, after retiring for a short time for refreshment and repose, would return again to obtain farther information. Their cry is, "Send us a Teacher: we are poor and ignorant: have pity, then, on our poverty and our ignorance, and teach us the blessings of Salvation."

In order, in some measure, to meet their wants, I prevailed on one of our most-established and best-informed Indians to visit them this summer, and to spend a few

months at the Rapid River; and I have also promised them, that, at my earliest convenience, I will personally visit them, and, if possible, procure a teacher for them. There are about twenty families willing to embrace Christianity.



THE MISSIONARY AND HIS WIFE.

THE following lines were written on the death of the Rev. T. Youd and Mrs. Youd, of the British Guiana Mission. Mrs. Youd died at Urwa Rapids, on the River Essequibo, Jan. 1, 1840, and Mr. Youd in August 1842, a few days after he had embarked on his passage home for the recovery of his health—

In the far wilds, beside the Indian wave,  
 They dug her silent, solitary grave.  
 He, whom her death had left indeed alone,  
 Himself unto the earth consign'd its own,  
 And gave her ashes to the Indian sod—  
 Secure her spirit had returned to God.  
 But were there none around to weep with him?  
 Yes, many eyes that day with tears were dim,  
 Which, till they saw God's Word, had never wept,  
 E'en when loved friends in death's embraces slept.  
 Sweet was their sympathy amidst his pain:  
 It was one proof his work had not been vain.  
 These sheep within the Saviour's fold to call,  
 He left his home, his friends, his country, all.  
 He found them helpless, hopeless, wandering wide—  
 Dark superstition for their only guide—  
 Unclothed their bodies, and their souls unclean—  
 Murder a merit, and revenge no sin:  
 He left them, made by God's good Spirit meet  
 To sit, meek learners, at the Saviour's feet.  
 He left them—not as weary of the toil,  
 Not to seek rest upon his native soil—  
 But to endeavour, in more genial air,  
 His shattered health and powers to repair;  
 Then to return, if such the will of God,  
 To lay his bones beneath the Indian sod.  
 But such was not God's will: his work was done,  
 The battle ended, and the victory won.  
 His native land his eyes might never see,  
 For, e'er its shores were reach'd, his soul was free.  
 Beneath the deep, deep sea his body cast,  
 Rests, till the dead shall hear the trumpet blast;  
 When some will rise from consecrated ground,  
 Whose names on earth are honour'd and renown'd,  
 Less dear to God than he from ocean's wave,  
 Or she who sleeps in that lone Indian grave.



# CHURCH MISSIONARY GLENER.

No. 3.

MARCH, 1846.

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## INTEREST TAKEN BY THE LATE ADMIRAL VER HUELL IN THE MISSIONARY CAUSE.

To the notice of this distinguished Christian in our last Number we now add a few particulars, from the same source which supplied our information last month.

On the 29th of April 1824, at the first Annual Meeting of the Society, Admiral Ver Huell entered on his duties as President, and thus opened the first Public Missionary Meeting in Paris—

The excellence of the holy work of Evangelical Missions to the Heathen needs no comment. All who profess the Religion of Jesus Christ our Lord, who descended from heaven to inhabit this earth, and who was made man in order to save mankind, ought to rejoice that there are those in France by whom Evangelical truth is professed in all its purity, and who are now endeavouring to imitate the noble example, which has for many years been set by other countries, to spread the light of the Gospel wherever it is still unknown.

In the following year he thus addressed the first Students of the Society, who were present at the Annual Meeting—

Redouble your zeal and courage, my young friends; you who have recently ranged yourselves under this holy banner. Neither gold nor dignities will be your inheritance; but your names will be blessed by all those whom you may be instrumental in converting, and to whom you will teach the true road to happiness. The King of kings, from His throne in heaven, will reward you with imperishable blessings for all the privations which you must endure from the very first steps of your glorious career. He who has called you to this vocation will sustain you; and you will find in your own hearts a happiness far superior to that arising from any amount of worldly prosperity.

Does not that love which *thinketh no evil, and hopeth all things*, breathe in the following extract from a speech which he delivered in the evening of the 25th of April 1828?—

We may hope that there will soon be no Protestant Church to

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whom the work of Missions will be strange. I do not wish to judge those who still keep aloof from us ; but I ardently desire that they should reflect on our labours, and that they should learn to appreciate the immense good which our Institution is destined to work. They would soon be convinced that it is one of the best means of cementing those ties which bind Christians one to another.

The manly courage of the servant and confessor of Jesus Christ is strongly marked in his address of the next year—

I cannot conclude without telling you, in a few words, the character and spirit of our Society. It is founded solely on the faith of the Gospel, and on the salvation which is therein announced to sinners by Jesus Christ. It is from this adorable Saviour that we hope for succour and support. It is Him whom we invoke, standing before God and as God Himself, without looking either to the right hand or the left. We say, with St. Paul, *We are not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth.*

During the Annual Meeting of 1833 Admiral Ver Huell was detained in Holland by family affairs and the state of his health. M. Stapfer, one of the Vice-Presidents of the Society, occupied his place, and read to the Meeting the following extract from a Letter addressed by Admiral Ver Huell to M. Grandpierre, Director of the Mission-house—

I have always deeply felt, and now feel more than ever, my own inefficiency ; considering myself the least and humblest of the Members of our Society, and as only being able to equal others by my ardent love to our Divine Lord and Master Jesus Christ. If I could be with you it would be more to pray with you than to occupy the first place. Here I shall offer on your Anniversary, as I do every day, my most fervent prayers to God that He will condescend to continue to direct the deliberations of the Committee, in order that its decisions may be conformable to His holy will, for the glory of His Name, and for the establishment of His Kingdom in all hearts which have been called to participate in the treasures of the faith which His divine Son brought from heaven to earth, in order to draw men from the abyss of corruption into which they had fallen. Of all human enterprises, that in which we are co-operating may with most confidence hope for the blessing of God. If we have still difficulties to contend with, we are sure that they will be removed. The will of God will be done, and His Word will enlighten all the posterity of Adam who are still sitting *in darkness*. Light and Life are only in Him.

At the Annual Meeting in 1840, Admiral Ver Huell, having returned to Paris, had the painful duty of announcing the decease of M. Stapfer, of whom he remarked—

We were in the habit of regarding him as an intimate adviser and elder brother. He guided us by his vast erudition and extensive knowledge. All the branches of science were known to him. He was sure to be able to enlighten us on all points which we found obscure. His admirable gentleness and exemplary modesty rendered his counsels always agreeable, and we never feared to fatigue him. He has also often edified us by his profound piety; and his devotional feelings never rose higher than when we conversed together upon the divinity of our Lord Jesus Christ.

Is it not delightful to see two men, so eminent, the one for knowledge and the other for courage, thus fitted to understand each other, and from their mutual humility blending what might have been dissimilar in their characters, education, and position?

For some years, at the time of the Annual Meeting, Admiral Ver Huell was pleased to invite the Clergy, and the Deputies of Auxiliary Societies, then present in Paris, to dine with him. Many still remember the cordiality with which he received his guests, and the grace and dignity with which he presided at this entertainment. The repast never ended without his causing the words of truth, peace, and reconciliation, to be heard. During the later years of his life, however, he was compelled to renounce a gratification which was fatiguing to him, and not without danger to his advancing years. He appeared in public to fulfil his duty, and then hastened to return to the retreat which he loved so well, and in which he lived as in the presence of God, in the enjoyment of the pleasures, and the performance of the duties, of the Christian.



#### A LIBERATED AFRICAN'S ACCOUNT OF HIS SLAVERY, AND SUBSEQUENT COURSE.

We conclude this narrative from p. 18 of our last Number.

#### *Arrival at Sierra Leone, and Reception by the Church Missionary Society.*

Now the Lord Jehovah spoke to me, as it were, that His purpose concerning me was nearly to be fully accomplished, and that within a few days more He would bring me to where He had appointed for me, viz. Sierra Leone. Here, without the application of any medicine, I was perfectly restored.

In a few weeks we were landed in Freetown, and the next day we were located at Regent, under the care of our

dearly-beloved father, the late Rev. W. B. Johnson. I remember him very much still, because it was through his instrumentality that I was first brought to a knowledge of myself as a great sinner, and of my blessed Lord and Saviour as a sufficient and willing Saviour. On our first arrival at Regent we were obliged to dwell with the inhabitants for want of School-houses, and we daily attended the School, and then returned home. But this lasted only for a short time, when the two houses were quickly erected, and then we were gathered together.

Some time after, our master left us on a visit to England ; but before he left he particularly ordered me to remain at School till his return. But I acted foolishly, and did not wait till he returned ; but left, to be employed as a tailor. When he came back, he was grieved because I did not wait. He kindly reproved me for my conduct, and then ordered me to return to School. After that, I was put into the Christian Institution at Regent. Here he left me in the year 1823, to visit England a second time. At this time he promised me, and five other youths, that after his return he would send us also to visit England to get a higher education. But a short time after his departure, alas ! a sad and painful tidings reached us—that our faithful and beloved shepherd had finished his course here below, away from his numerous sheep.

*Affectionate Testimony to the Rev. W. B. Johnson, and the  
Rev. J. W. Weeks and Mrs. Weeks.*

I must here beg to remark that the inhabitants of Regent, as long as they are still in existence, shall never forget their beloved master, the Rev. W. B. Johnson. They had also much attachment to the Rev. J. W. Weeks, who had been obliged to part with them, and who had also been very useful among them. Since his removal to England I have heard many a one speak very favourably both of Mr. and Mrs. Weeks ; and many have often expressed their wishes, if it were possible, for their return again to Africa. For instance, once I made a visit to a family, where I happened to meet a stranger who had come from Freetown. While I continued there I heard her speak so highly of Mrs. Weeks's labours in the Colony, and said thus : " Ah ! Mrs. Weeks, that good lady, has done very great good for young women in this Colony, so that they are now very useful in the Colony."

*His Marriage, and Employment as a Schoolmaster.*

On the 29th of September 1823 I was united in marriage with a young woman, whose name was then Jane Davis. We have great reason to be very thankful to our Heavenly Father, that He has preserved us to the present day, and has also blessed us by giving us children. Although it has pleased Him wisely to take four away from us by death, yet He still preserves to us a son and four daughters.

In the year 1825, when that valuable and laborious servant of Christ, the Rev. H. Brooks, came and took charge of Regent, I was appointed a Schoolmaster at that place.

In the year 1826 the Local Committee saw it proper to remove me to Charlotte. Here I continued to labour till the year 1828, when I was made a Native Teacher, and then changed my residence to Bathurst. Since that time I have been removed to several other Stations connected with our happy Mission; and in 1840 I was appointed to this Station, where I am now labouring. In my time of ignorance I used to think very hardly of that man who sold me from my native land; and I used also to say, that if I were to see him in this Colony, and he happened to be under my power, I would certainly deal very hard with him; but now that is far from my thought. I would rather entreat the Lord to give me the mind that was in Joseph of old, who, instead of revenging himself on his brethren, spoke so kindly to them.

*Concluding Review.*

When I review the time since I first placed my feet upon this land, and observe how the Lord has directed me in all my ways, I am often lost in wonder, and frequently exclaim — *Not unto me, O Lord, not unto me, but unto Thy name* be all the praise.

When I consider all the wonderful ways of Providence toward me, I am led to acknowledge with confidence the truth of our Lord's own words, in John xiii. 7. Was it not exactly the case with me? All that the Lord did for me since I was in the heathen land, until that I knew any thing concerning Him, I thought then that all these things were against me; but now I can truly say, *He hath done all things well.*

Sir, one thing strikes me very often, that since I have been in this Colony I have never seen a single person from my own native land. Formerly, when new-comers arrived in

Freetown I used to appear on purpose to inquire if there were any that came from my native land, by the name of Treegum; but I have been always disappointed.

Now I have, so far as I thought necessary, acquainted you with the various acts of Providence concerning me. Thus the day of my captivity is now valued by me as a most happy day to my soul, because that on it depended all the privileges I now enjoy. I should have been still without them had I remained in my own country to this day: I might have lived and died without hope.



ADULT BAPTISMS AT REGENT, SIERRA LEONE—GENERAL  
VIEW OF THE STATION.

FROM the Journal of the Rev. N. Denton, who has charge of Regent, we make the following extract—

*May 10, 1845: Whitsunday*—I had the pleasure of administering Baptism to 23 adults—11 men and 12 women. They had all of them been receiving instruction for two years past, and some of them for a much longer period. Though the attainments of many of them, considering the time they had been under instruction, are confessedly small, I have good reason to think them all sincere in their desire to serve God and to seek a knowledge of His ways. At the time appointed they were all at Church, neatly dressed in white, which seems to be quite an established custom among them. They occupied the front benches of the Church, which, as usual, was well filled: quietness, however, prevailed through the whole Service, so that the Candidates, who I was pleased to find were well prepared to answer the several questions proposed to them in the Service, could be distinctly heard throughout the place.

The sermon was preached by the Rev. J. U. Graf, who kindly assisted me; and some parts of it much affected a young man who has recently become a Candidate. On the following morning he went to the Christian Visitor, and afterward came to me, stating that the gentleman had told them in his sermon, that if they wished to clean their farms they must pull up the roots, for if they only cut off the branches, by and bye they would shoot out again: so in the same way they must not mend their lives only, but root sin out of their hearts. “Now,” he said, “I begin try to serve

God very well; but I fear sin still live in my heart." I endeavoured to direct his mind to Him who *came not to call the righteous, but sinners to repentance.*

On the same occasion Mr. Graf writes in his Journal—

Having never had an opportunity of witnessing the state and behaviour of other Congregations on the Lord's-day, I was glad to assist Mr. Denton in his duties, which were rather heavier than usual, owing to the baptism of 23 adults. The Church was quite filled—indeed some were outside—with an intelligent and lively Congregation; the singing and the responses being loud and general, and the attention during the Sermon intense and uninterrupted. I could not help thinking of the first batches of wild, naked, liberated slaves, collected at this place thirty years ago, by the late Rev. W. B. Johnson, when the Station was first taken up by the Society. What a great and good change has Regent undergone when compared with that first beginning!

Of the condition of the Station generally, Mr. Denton writes, at the Michaelmas following—

The attendance on the Means of Grace is truly encouraging. On the Lord's-day morning the Church, which is estimated to hold 900, is not sufficiently large to receive all who come, so that many sit around the windows and doors. In the afternoon the Church is nearly full, and there is also a good Congregation on the Thursday Evening. Notwithstanding the unfavourable state of the weather, at times, we have not been prevented from keeping up the regular Services during the rains.

The Sunday-school has increased in numbers, and the Day-school is going on satisfactorily; the elder boys and girls increasing in that knowledge, which, under the blessing of God, *is able to make them wise unto salvation.*

There are 373 Communicants—164 males and 209 females; and 241 Candidates—133 males and 108 females.



#### VISIT OF THE BISHOP OF CALCUTTA'S CHAPLAIN TO THE KRISHNAGHUR MISSION.

In our Number for September last we gave a general notice of this Mission, by the Rev. J. Innes,

and also an account of a visit paid to it by the Rev. Messrs. Weitbrecht and Reynolds. We now present the Report of the Rev. J. H. Pratt, Chaplain to the Lord Bishop of Calcutta, who thus states the result of his inspection of the Mission, by the Bishop's desire, in April last—

I travelled by dák to Solo, which place I reached, after a very fatiguing journey of 24 hours, on the 18th; on the 19th went to Rottenpore, and spent Sunday there; on the 21st to Kabastanga; and on the 22d to Chupra and Krishna-naghur; which last place I left on the 23d, for Calcutta, to meet the Bishop on his return to the Presidency on the 26th of April.

*Progress of the Work—Urgent Need of Missionaries.*

Great progress has been made in these Missions since I last had the pleasure of visiting them, four years ago. The work is taking deeper root; and the troubles and difficulties from without are fewer than they were, although there are still many sources of anxiety, and many things to try the faith and patience of our brethren. The Missionaries all long for more help: the want of it is shown in the difference of character in the converts who are living in the neighbourhood of the central Stations, and those who reside at a distance. The greater part of the Communicants are among the Converts who live near the Missionary's residence. This is what we might expect, so long as the Missionaries, from want of help, are unable regularly and frequently to itinerate through their districts. And this fact will account for there being (June 1844) only one Communicant out of eight baptized adults. This ratio has been improving. It is our special duty to *pray the Lord of the Harvest, that He would send forth labourers into His Harvest*. We cannot see the limit of the good that might follow were this extensive field well occupied and efficiently superintended. But without this, the intervening parts of the districts, where the Christians are living far away from the Missionaries on the one side and on the other, will be starving for lack of instruction, and the fields now *white already to harvest* become again a barren waste. Let this quicken our fervent prayers, that the Lord would specially direct the hearts of His servants toward the pressing exigencies of these Missions.



*Extent of the Missionary District—Proportion of Christians in the Population.*

The extent of country, through which the villages in which the Christian Natives live are scattered, is about 25 miles from N. to S. and 22 from E. to W., forming an oblong of 550 square miles; or, if lines are drawn connecting the extreme villages, they will form a figure of eight sides, comprising about 360 square miles. This Missionary field is divided into Five Districts, in such a manner that each is bounded in part by the other districts; but has one side quite open for further accession of Missionary Territory among the Heathen, as God shall enable the Missionaries, when the number is increased, to extend their labours. But there is much to be done before this work of extension is commenced. There are more than 3000 baptized persons in the Five Districts. But it must not be supposed that these are living in one compact body. They are scattered among the Heathen and Mahomedan Population. Some idea may be formed of the proportion of baptized to unbaptized from the statistics of Kabastanga, which I happen to have by me, for April 1845. In that district there was at that date one Christian Family in every twenty-two of the mixed population. But this is too large a proportion for the whole field of the Five Missions; for the number of baptized in that particular district is one-fifth of the total number; while the superficial extent of the district is only one-tenth of that of the whole field of 360 square miles; which shows that the converts are more thickly scattered in Kabastanga than elsewhere. We may say, perhaps, that on an average of the whole field there is ONE Christian Family in about FORTY of the mixed population. Much, therefore, remains to be done. Indeed, the whole indigo district of Krishnaghur stretches, I imagine, through an extent of more than 60 miles, north and south, and perhaps 30 miles average width. And there is no doubt, that had we Labourers to plant in these farther parts, as well as to itinerate through the present districts, the number of inquirers and converts would very greatly increase.

*Machinery of the Mission—Value of the Boarding Schools.*

In each of the five Stations there is a Church, a Missionary's residence, and Boarding-schools for boys and girls, the children of the converts. These Schools are working admirably. Several youths have already passed through

them, and have entered upon life as cultivators or servants ; and have carried with them a good amount of Christian knowledge and general information. Others have become Teachers ; and there is every prospect, if the Lord continue to vouchsafe His blessing, of our having in time a constant and adequate supply of well-furnished Readers and Catechists, trained under the eye of the Missionaries, and raised up from the midst of the people among whom they are to labour. The converts readily send their children. Indeed, the Missionaries at Solo, Rottenpore, and Kabastanga tell me, that they are habitually receiving applications for admission, which they are obliged to refuse for want of funds ; and moreover, I know that these devoted men—so pressing is the demand for Christian education—have occasionally supported additional boys and girls in these Schools out of their own scanty salaries. In June last there were 620 boys and 474 girls in these Missions, the children of the Christian Converts ; all ought to be under the immediate instruction of the Missionaries ; most of them are willingly offered by their parents ; but less than half are in the Schools ; and part of the support of these is, as I have said, occasionally provided by the Missionaries themselves. Then, farther than this—these Schools are the great hope of the Missions ; for they have thus far worked excellently well : they are the nurseries for Readers and Catechists, and are in fact furnishing the ground-work of the next generation of cultivators and inhabitants of this extensive district.

*Death of the Rev. A. H. Alexander.*

Since the above was written, I grieve to say intelligence has reached London of the death of the devoted and highly-valued Missionary, who was stationed at Solo, the Rev. A. H. Alexander. He was ordained to that charge in 1839, and had long previously been a Catechist in the service of the Society. He had been out in India for 27 years, having first gone out in the army. The late Bishop (then Archdeacon) Corrie was the means of calling him to Missionary work, and had often proposed to him to apply for Ordination ; but his humility led him as often to decline, till the awakening at Krishnaghur, combined with the call for Missionaries, seemed to be an event in Providence which he could no longer resist. His loss will be severely felt. He died in his 46th year.

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LIBERALITY OF HINDOOS IN SUPPORT OF IDOLATRY.

IN our Numbers for September and December 1844 we gave our readers extracts from the Rev. J. J. Weitbrecht's "Protestant Missions in Bengal illustrated." From the same valuable work we take the following passage. Let English Christians compare it with their own exertions to spread abroad a knowledge of the *more excellent way*. Mr. Weitbrecht says—

My readers will be surprised to hear how much wealthy Natives spend upon their idols. I once visited the Rajah of Burdwan, and found him sitting in his treasury. Fifty bags of money, containing 1000 rupees (100*l.*) in each, were placed before him. "What," said I, "are you doing with all this money?" He replied, "It is for my gods."—"How do you mean that?" I rejoined. "One part is sent to Benares, where I have two fine temples on the river-side, and many priests who pray for me; another part goes to Juggernaut; and a third to Gaya." And thus one Native is spending 25,000*l.* annually from his princely income upon idle Brahmins.



SOME ACCOUNT OF "WHITE BEAR," A CHRISTIAN INDIAN.

IN the Journal of the late Rev. D. T. Jones, who for many years laboured in the Society's North-West-America Mission, is the following passage—

Oct. 3, 1832—Married two Indian couples; one of the men very old and grey-headed: the old man is called, in Indian, the "White Bear": he is quite a patriarch, and is surrounded by an immense family: indeed, almost all the Indians from Cumberland are connected with him. When baptized, he refused to assume any English appellation; and consequently "Bear" has become the adopted cognomen of his whole family.

We give the above extract because the Rev. W. Cockran, in his Journal, nearly thirteen years later, thus notices "White Bear's" stedfastness in the faith—

March 15, 1845—I went to-day to administer the Sacra-

ment of the Lord's Supper to "White Bear," a sick Communicant. He is a very old man, and may be looked upon as the patriarch of the Indian Settlement, being connected with nearly half the families belonging to the place. I found him to-day surrounded by a numerous attendance of children and grandchildren, among whom no fewer than 11 are Communicants of our Church. These, together with his wife, all partook of the Lord's Supper with the old man. It was a most solemn scene, and made a deep impression on my mind. There is not the least probability of their ever joining again in this world in the same holy exercise. The old man was perfectly sensible, and spoke in a most comfortable and satisfactory manner; but he is evidently on the verge of eternity, and seems to be fully aware of it, being, I trust, in a due state of preparation. He expressed his faith in Christ most emphatically, saying, that THAT was his main stay. His pain is by no means acute, and the calm composure of his mind gives to his conversation and manner all that peaceful dignity, which brings forcibly to the recollection what we are told in Scripture of the death-bed of holy Jacob.

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2 CORINTHIANS, X. 4.

SOLDIERS of Christ, advance—  
 The door is open'd wide—  
 (N t with the spear, the sword, the lance)  
 To quell barbarian pride;  
 But with the words of peace,  
 The message from above,  
 Which bids the wars of nations cease,  
 And monarchs live in love!

The Gospel trumpet blow,  
 The Gospel banner wave;  
 That China's countless tribes may know  
 The Lord who died to save.  
 So shall their land, set free  
 From clouds of heathen night,  
 The true "Celestial Empire" be—  
 The land of heavenly light.

J. P.

# CHURCH MISSIONARY GLENER.

No. 4.

APRIL, 1846.

VOL. VI.

## COMPARISON BETWEEN SUCCESS IN MISSIONARY STATIONS, AND THAT WHICH ATTENDS THE MINISTRY AT HOME.

THE Committee of the Church Missionary Society have lately issued a Tract on "The Present Position and Future Prospects" of the Society. The contents are—

- 1.—BRIEF VIEW OF THE ORIGIN AND OPERATIONS OF THE SOCIETY.
- 2.—PARTIAL FAILURES IN THE MISSIONS OF THE SOCIETY.
- 3.—SUCCESS OF THE SOCIETY.
- 4.—COMPARISON BETWEEN SUCCESS IN MISSIONARY STATIONS, AND THAT WHICH ATTENDS THE MINISTRY AT HOME.
- 5.—GENERAL AND INDIRECT RESULTS OF MISSIONARY LABOUR.
- 6.—APPEAL FOR INCREASED EFFORTS FOR THE ENLARGEMENT OF THE MISSIONS.
- 7.—SPECIAL APPEAL FOR ENLARGED CONTRIBUTIONS, AND FOR ADDITIONAL MISSIONARY LABOURERS.

The following is No. 4. of the above divisions—

It may serve to give a more distinct idea of the state of the Missions, if a comparison be instituted between the visible results of Christian instruction in some of the Missions and in parishes in our own Christian land.

In many cases, no such comparison can be made, because of the large and undistinguishable mass of the Heathen to whom the Gospel is presented. Instances must, therefore, be selected, in which the labours of the Missionaries are circumscribed, as in the case of parishes at home, by local limits. Two such instances will be found, namely; the Colony of Sierra Leone, and the Northern Island of New Zealand.

- By the Government Return, the Coloured Population of Sierra Leone amounted, at the close of the year 1844, to 41,058. This number comprised a large proportion of Liberated Africans recently introduced into the Colony, in a state of the most degraded Heathenism, from the holds of slave-ships. Many hundreds of the Natives who had embraced Christianity had also lately emigrated to other parts

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### 38 COMPARISON BETWEEN SUCCESS IN MISSIONARY STATIONS,

of Africa, or to the West Indies. These circumstances are greatly to the disadvantage of Sierra Leone, as compared with a parish in a Christian land.

In the case of New Zealand, the native population is estimated at from 104,000 to 110,000, scattered over a country as large as the whole of England, and the European Christian Teachers only amount to 30.

A comparison between such fields of Missionary labour and our parishes at home must be, in many respects, incomplete; and the result must be only regarded as an approximation to the truth. But it will be, nevertheless, an important comparison.

Two Districts in England may be naturally selected for the purposes of the comparison, namely; that District of the City of London in which the Church Missionary House is situated; and the Parish of Islington, in which the Church Missionary Institution for training Missionaries is established.

In the City of London District may be included the Parish of St. Bride, Fleet Street, and the five contiguous parochial divisions, namely; the Parish of St. Dunstan-in-the-West; The Liberty of the Rolls; Trinity District, St. Bride's; St. Andrew's, Holborn, Parish Church District; and the Parish of St. Anne's, Blackfriars.

The Parish of Islington contains St. Mary's Parish Church, a Chapel-of-Ease, and seven District Churches.

The number of Communicants, and of Attendants on Public Worship, in these Districts, has been estimated with much care; and the results of the comparison may be thus exhibited—

|                                                                                   | District<br>in City of<br>London. | Islington. | Sierra<br>Leone. | New<br>Zealand. |
|-----------------------------------------------------------------------------------|-----------------------------------|------------|------------------|-----------------|
| Population .....                                                                  | 29,000                            | 60,000     | 41,058           | 110,000         |
| Attendants on Public Worship ..                                                   | 5,670                             | 15,500     | 8,686            | 40,000          |
| Communicants .....                                                                | 1,026                             | 2,063      | 1,648            | 4,103           |
| Proportion between the Attendants on Public Worship and the whole Population..... | 1 in 5                            | 1 in 4     | 1 in 4½          | 1 in 3½         |
| Proportion between the Communicants and the whole Population.....                 | 1 in 28                           | 1 in 29    | 1 in 25          | 1 in 27         |

It follows, from this statement, that a larger proportion of the whole population in Sierra Leone and in New Zealand profess their faith in Christ, by their attendance upon Divine Worship, in connexion with the Church of England, than in two of the most favoured districts of the Metropolis of this great Christian Empire. And if Christian love and zeal are to be estimated by the test of obedience to the last and dying command of our blessed Saviour, in the celebration of the Lord's Supper, the comparison is in favour of the Missionary Districts in Heathen lands.

In this comparison the calculation has only been made in respect of the Public Worship of the Church of England; but, if the Places of Worship which are not in communion with the Established Church had been taken into the account, the result would have been still more in favour of Missionary Districts; as the Missions of the Wesleyan Methodists alone, both in Sierra Leone and New Zealand, nearly approximate, in their magnitude, to those of the Church Missionary Society.

If it should be suggested that the population of our large cities and suburban parishes is confessedly inadequately supplied with religious instruction, and that a more favourable result might be obtained if the comparison were made with rural districts in England—it may be replied, that the population in Freetown, Sierra Leone, consisting of above 14,000, is in the condition of large towns in England; whereas the villages of the Colony exhibit, as in the case of England, a far more favourable aspect: so that the comparison is, on the whole, fairly made.

One other point of comparison remains to be noticed; namely, the proportion between the number of Christian Instructors and the population over which their labours are extended. The following is the result of such a comparison—

|                                                       |                  |
|-------------------------------------------------------|------------------|
| In the City-of-London District there is one Clergyman | to 2636 souls    |
| In Islington there is one Clergyman                   | - - - to 3500 .. |
| In Sierra Leone, one Missionary or Catechist          | - - - to 3000 .. |
| In New Zealand, one Missionary or Catechist           | - - - to 3600 .. |

If the results which have now been stated be viewed in connexion with the comparatively short period during which Missionaries have laboured abroad, and with the great disadvantages arising from the imperfect acquaintance with the

#### 40 ERECTION OF AN INF. SCH.-HOUSE IN SIERRA LEONE.

language, and the want of elementary books of instruction, and of all the subsidiary helps which exist in a Christian country, it may be inferred that a more abundant blessing has attended the labours of Missionaries, in the midst of a Heathen population, than of pastoral Ministers at home. The Lord has answered the prayers, which have been earnestly offered up of late years to a throne of grace, for an out-pouring of His Holy Spirit to the Infant Church abroad, in a fuller measure than to the Church of this land.

We strongly recommend the whole Tract to the best attention of our readers.



#### ERECTION OF AN INFANT SCHOOL-HOUSE AT GLOUCESTER, SIERRA LEONE.

WE take the following account from the Journal of the Rev. J. Warburton, who has charge of the Stations of Gloucester and Leicester—

*April 14, 1845*—We occupied, for the first time, the Infant School at Gloucester, which has been erected at a very small expense to the Society. To assist in building it, the sum of 25*l.* was granted by the Local Committee, together with boards for the floor, ironmongery, and paint from the Society's store; but 5*l.* 12*s.* 1*d.* of the grant of money has not been wanted. Most of the labour has been supplied gratuitously by a number of the people: the masons building the foundation; the carpenters doing the wood-work; the labourers performing their part of the business, in bringing lime from Freetown, a distance of three miles, and in assisting the masons and carpenters; some of the women and children bringing sand to mix with the lime; and my servant, Henry Cyprian, painting and glazing it. To purchase lime, timber, boards, and shingles, others gave a subscription in money, amounting to 5*l.* 13*s.* 5*d.*, 10*s.* 7*d.* of which was subscribed by the inhabitants of Leicester. In this manner a neat substantial frame building, twenty-four feet long, and sixteen feet wide, with shingled roof, has been erected. I am happy to say, that what was done was done cheerfully. The School is also useful as a place in which to meet classes of persons who statedly receive religious instruction.



ACCOUNT OF THE WONICAS OF EASTERN AFRICA, AND OF THE  
WAGNĀRO, AN ABSURD AND ATROCIOUS CUSTOM AMONG  
THEM—POLICY OF THE MAHOMEDANS CONTRASTED WITH  
THE SUPINENESS OF CHRISTIANS.

Our readers are aware, from an account at p. 16 of our Number for February 1845, that Dr. Krapf is labouring on the Eastern coast of Africa. The death of his wife, which occurred when he was himself in a bad state of health, deprived him of all Christian companionship and society; and he has been for some months visiting, alone, various Heathen villages. Another Missionary, the Rev. John Rebmann, has lately sailed to join Dr. Krapf at Mombas, and it is hoped that many Christian friends will pray for a special blessing on the united labours of these servants of God among tribes, where true religion and civilization are alike unknown. The following account of a visit to the Wonicas is extracted from Dr. Krapf's Letters and Journals. He writes, on the 4th of September, 1844—

About nine o'clock we entered a thick forest, containing splendid timber. After we had crossed a brook—which must be a powerful torrent in the rainy season, and which runs toward the sea-shore—we ascended a high hill, which forms a part of the remarkable range of mountains which towers north-west of Mombas, whence you can see it. We ascended by a rough and narrow path for about half an hour. The forest, on both sides of the path, was impenetrable. The Wonicas do not clear the wood, its thickness preventing any enemy from attacking the villages, which the Wonicas plant in the centre of a forest. This is their universal custom.

After we had ascended to a considerable height, we arrived at the outermost gate, leading to the village of Ribē. Every Wonica village which lies in a forest has three gates; i. e. you pass, on one and the same path, through three successive gates, which are palisadoed. We were ordered to wait at the outermost gate until the Chiefs, with their men, should have arrived. They soon made their appearance, and displayed their heshima, or welcome, by shouting, dancing, brandishing their swords and bows, and all the show of joy which they manifest on extraordinary occasions.

The houses of the Wonicas are of a curious construction, and much resemble our haystacks in Europe. Poles are fixed in the ground, and are thatched with grass from top to bottom, so that the wind and light are entirely excluded. The door, or entrance, is so low and narrow, that you must stoop considerably. These rick-like houses are in some villages so close together, that the whole village must in a short time be consumed if one of the huts should take fire.

After I had entered the Chief's house, the crowds of people without dispersed, the young people only remaining. They behaved so properly and respectfully toward me, that they gained my affection. Some of them manifest an interesting sensibility of look, and are by no means so black and ugly as I conceived them to be, when I saw the Wonicas for the first time, at Takongo.

The Chiefs were a little surprised when I told them that I was no merchant, coming to these countries for trade; but a Christian Teacher, wishing to instruct the Wonicas and Gallas in the true knowledge of God. The simple Chiefs sat on the ground all around me, and repeatedly expressed their feelings of friendship. Having finished my talk with them, I rambled through the village, which may contain 600 or 700 inhabitants. There are no Mahomedans living in Ribē, nor are they found in any of the larger villages of this range of mountains, though they resort thither occasionally for the purpose of trade. In Ribē I saw several tombs, erected close to the house in which the person had lived. I was afterward informed that these Wonicas bury their dead in a reclining posture, turning the face southward.

At the extremity of the village I observed an isolated building, which proved to be the Senate and drinking-house. The room was full of people, each having before him a drinking-vessel, manufactured from a pumpkin; and tembo, or intoxicating cocoa-nut liquor, was poured out in abundance.

Of a remarkable custom among these people, Dr. Krapf thus wrote in March 1844—

In the present month occurs the Wagnāro of the Wonicas; *i. e.* the time when the young people assume the mastery of the aged ones. They whiten their faces with lime in order to make a more ghost-like appearance. If any spectator should laugh at this comic parade, they would beat, strip, and send him off empty-handed. Therefore the Sooahelees

do not like to travel among them at the time when their annual pranks take place.

At the end of January 1845, Dr. Krapf gives the following farther particulars of this custom—

The Wonicas at certain months of the year celebrate their Wagnāro, when the young people are permitted to govern public affairs. I did not know, when I formerly described this practice, that the Wagnāro, or festival of the children, cannot terminate unless they have slain somebody in the fields, or bought, by common contributions, a slave, whom they may kill. When this has been done, the festivity terminates with eating and drinking, and with the washing of their bodies, which they cover with mud during the Wagnāro, in order that they may remain unknown when they slay any body on the road. The Wagnāro, however, is not exercised in full force at every village, nor is the month of its celebration the same at every place. A traveller is therefore advised to ask after the time of the Wagnāro of a village, as he might risk his life, if alone on the road during its observance. The Wadigo, or Wonicas in the South, appear to be especially attached to this cruel practice, which seems to be a kind of propitiation, or sacrifice, offered to the evil spirits.

Of the Mahomedans in the country, and their proceedings, Dr. Krapf then remarks—

The bigotry, knavery, and haughty contempt, which the Mahomedans manifest toward the Wonicas, has hardened the hearts of the Wonicas, who seem to identify our holy religion with that of the Mahomedans; but an increasing acquaintance with us, and the foundation of our hope, will soon convince them of the gulph which lies between us and the Mussulmans.

It is surprising how systematically the Mahomedans encroach upon the Wonica land. They erect small hamlets along the range of mountains, people them with their slaves, secure the good-will of the Wonicas by trifling presents, and receive the goods of the unsuspecting Kafir for trifles. In the course of time new settlers arrive, bringing with them a Sheikh, who superintends their religious wants, and ensnares the infidels whenever he can. This is their mode of Missionary work, which goes hand in hand with mercantile speculations. In the time of famine, which occurs sometimes, many a Wonica is glad to turn Mahomedan to save his life; but he frequently throws off the compulsory yoke

#### 44 OPENING OF A NEW CHURCH AT MAVELICARE, S. INDIA,

when the time of affluence returns. We may farther observe how slavery here supports the increase of a false religion. The more plantations the Mahomedans establish here, the more slaves do they want, and the more are they able to encroach upon the interior of Africa, and to spread their creed.

Christians might learn a lesson here from Mahomedans. We possess extensive mercantile power and influence in many lands, where no effort has been made to Christianize the native population; whereas, wherever Mahomedans extend their sway, they use vigorous efforts to enlist all, over whom they have influence, under the banner of their false prophet. Roman Catholics, also, always carry their religion with them, and make converts wherever they go. The melancholy distinction is reserved to Protestants to leave the false religion of the people they conquer untouched; and too frequently, by their vices and immoralities, to cause the very name of Christian to be indeed a term of contempt and reproach.



#### OPENING OF A NEW CHURCH AT MAVELICARE, SOUTH INDIA, AND OF ANOTHER AT AN OUT-STATION.

In our Numbers for April and May of last year we gave an account of the Mavelicare Mission, and of the opening of the first Church there, on the 22d of May 1839. In a Letter to the Lord Bishop of Madras, dated Mavelicare, Dec. 3, 1845, the Rev. J. Peet, the Missionary in charge, gives the following account of the opening of a new and large Church there. He writes—

By the goodness of God I have been enabled so far to complete the large Church at Mavelicare as to have it opened for Divine Worship. It is a substantial building in the Gothic style, calculated to hold upward of 800 people; or, with the large porches, more than a thousand. There are two porches, one on the north and the other on the south side, near the west end: that on the north side is to be used as a vestry; that on the south as a side entrance, and as a place of retirement in case of illness during the Service, so as to prevent such persons from disturbing the congrega-

tion, and at the same time to provide them a shelter from the fierce rays of the sun, or the heavy rains, to which this part of the country is alternately exposed. The pulpit and communion rails have been taken from my temporary Church; and, though far too small, and unsuited in point of pattern for a Gothic building, have been raised, and so placed as to make them suitable for an unfinished place. Altogether, the appearance of the building is that of an old Church at home, and in a genuine Briton's mind would involuntarily call up feelings of respect and reverence.

Tuesday, the 25th of November last, was to my wife and myself a most solemn, affecting, and fatiguing day, being the time we had selected to open our Church for the worship of Almighty God, and at the same time to say farewell to our dear people, and officially introduce, and solemnly commend them to the care of, my worthy successor, the Rev. J. Hawksworth, and his respected wife.

From the previous evening my people began to assemble; and at the time of Service the Church was filled, and many Heathen had gathered around outside. Called to preach—to many of my people perhaps for the last time—I chose for my text these words: *Lo, I am with you alway, even unto the end of the world*; and, adapting it to our present circumstances, I briefly showed, first, the faithfulness of Christ to His promises, as verified by the history of Christianity; and 2dly, that the ever-abiding presence of Christ, by His Spirit, is the lasting consolation of His Church amidst all the changes, difficulties, and sorrows, to which it is subject on earth. Adverting to the fact of being surrounded by so many of our flock, I could not resist telling them that some years since a certain priest named Dubois, after labouring in India as a Missionary for some years, returned home and told his friends that God had delivered the people of India over to reprobation; and that therefore it was useless to preach to them. This he inferred from the little success he himself had met in India; “but, my friends,” I added, “your presence here this day proves his statements to be wrong. Even, however, if you were not here, I should from his own premises draw a conclusion the opposite of that which he drew. Christ commanded His people to go into all the world and preach the Gospel; but the French Padre came to India to disseminate Popery, and therefore, that God did not allow the people to be seduced by the gross and soul-destroying

errors by which, perhaps, the poor man had himself been deceived, was a proof that He had purposes of mercy toward the people of these sin-smitten lands."

In the afternoon our people and strangers, to the number of nearly twelve hundred, partook of a repast, superintended chiefly by my wife; and by sun-set all, but a few of the more attached of our people, had left in peace.

On the next evening Mr. Hawksworth, with the Rev. G. Matthan, and myself, set out for one of my Stations, sixteen miles distant, to open a Church that had just been erected. It is situated in the midst of a people who have long been inquiring after *the truth as it is in Jesus*. The Church is but small; capable of holding about 150, or more than 200, including the front porch. It has a neat appearance, and is substantially built, except the roof, which is thatched with ollas. On the day of opening, there were, beside our own people, a goodly number of Heathens standing without. After the Services we had a feast, as on Tuesday, and in the evening all separated in peace.

This is the third Church that has been opened in this Mission within the last five or six years. There are now in connexion with this Mission five Stations, and as many Congregations, among whom all the Services of our Church are regularly performed; and there are four well-built Places of Worship, at Mavelicare, Mallapalli, Kodawalangei, and Puwatoor. The building of these Churches, not to speak of my duties among the people, has cost me much labour and anxiety of mind; but I rejoice that so much has been done, because my successor will be relieved from my heavy duties, and consequently will be more free to attend to his high and holier engagements.

The Mission, blessed be God! is prospering. I have lately had overtures from several parties wishing to join us. Among many without, as well as within, the Church, *the Gospel of our Salvation* is quietly, but effectually, doing its work.



#### VISITS TO THE SICK AND DYING IN THE NORTH-WEST-AMERICA MISSION.

WE take the following extracts from the Journal of the Rev. W. Cockran, who resides at Grand Rapids,

and has charge of a portion of the Upper Settlement of the North-West-America Mission.

*Oct. 22, 1844*—I called upon a sick person, read to him, and conversed with him on his prospects respecting the world to come. He said, "I find my mind turned away from this world. I see that every thing here is vanity; and, whether I sit on the box or lie in bed, I think of the goodness of my Saviour in coming into the world to die for sinners, and teach them how to prepare for heaven. I am not afraid to die; because my Saviour has given me a hope that I shall be with Him in heaven. This makes me patient and happy." I prayed with him.

*Jan. 2, 1845*—I went to visit a person who was dangerously ill, daily expecting to be delivered from this sinful world, and administered the Sacrament of the Lord's Supper to him. On being asked if he had any longing after the pleasures of this life, or any fear of death, he replied, "Whenever I am so free from pain as to be able to think, I stay my mind upon what my Saviour suffered for me, when on earth; and though now He is in heaven, I know that He still remembers me, and gives me strength and patience to endure His will. When I am thinking upon these things, this world appears as a dream in the night; and death is so far from terrifying me, that I fear it is not so near as I should like it to be. I try my strength every day, and find it continues one way."

*Feb. 20*—I called upon a sick person, whom I expect daily to depart this life. His illness has been protracted, giving him abundant opportunity of setting his *house in order*, which I have every reason to believe he has not neglected; so that, whenever he may be removed from this world, I hope it will be to dwell with Christ. He depends unreservedly on the merits of Jesus for acceptance with God, and looks daily to God, through Him, for grace to enable him to bear patiently His will.

*May 7*—I rode down the Settlement to visit a poor man who has been confined to his house, and frequently to his bed, for more than two years. To-day he was very low. I saw, by his appearance, that he could not live many hours, and said to him, "I have often exhorted you to wait with patience the time appointed by your Heavenly Father to deliver you from the burden of the flesh; and your patience has stood the trial. The messenger of death is just at hand to relieve you from the burden of sin. Your wearisome days

and tedious nights are now at an end." He lifted up his eyes and hands to heaven, while the tears of gratitude rolled down his cheeks, and exclaimed, "I bless God for it. Thanks be to God, through our Lord Jesus Christ! I have long been praying that God would, through the mercy of His Son, permit my soul to enter into rest." I read to him the latter part of Rev. vii., and prayed with him.



### THE LIVING TEMPLE.

BY THE REV. W. SWAN, MISSIONARY IN SIBERIA.

#### HAGGAI II. 6—9.

Thus saith the Lord, "I will awake  
As out of sleep, though I sleep not;  
The heavens and the earth will shake  
And from the world rebellion blot;  
And I will shake the land and sea—  
Till every people honour me.

"They who made falsehood their defence,  
Who bow'd the knee to idols dumb,  
Shall cast away their confidence,  
And cry, 'Desire of nations, come!'  
Yes, He shall come—perform my will  
And this my house with glory fill."

\* \* \*

Yes—the "Desire of nations" came,  
And then the edifice began;  
His workmanship the beauteous frame;  
His, from eternity, the plan;  
The house of *precious* stones appears,  
And to the heavens its summit rears!

Materials, brought from every land,  
Are now collecting fast, and soon  
Shall the completed fabric stand  
Bright as the sun—fair as the moon—  
But, not like them, to pass away;  
*This* structure never shall decay!

O Lord, the glorious work pursue—  
Send forth Thy word—the nations rouse—  
The souls by sin defiled, adorn, renew;  
Then build in this Thy living house,  
And while creation shouts Thy praise,  
The everlasting Top-stone raise.

[*The Missionary Annual*, 1833.]



# CHURCH MISSIONARY GLENER.

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MAY, 1846.

VOL. VI.

## CONCLUSION OF THE FORTY-SIXTH REPORT.

WE now lay before our readers, as usual at this season, the greater portion of the Conclusion of the Report of the Committee, which was read at the Annual Meeting of the Society on the 5th inst. It will be observed, that, although the calls for the enlargement of the Missions are special and pressing, the Committee are prevented from responding to them by a lack of funds. They state—

In reviewing the progress of the Society's operations, in all their vast extent, during the past year, the Committee offer their unfeigned thanks to that gracious God who has preserved the Society in peace and prosperity at home, and condescended to employ its instrumentality in advancing the kingdom of His Son among the Heathen.

They are reminded, indeed, by the calamities of New Zealand and Tinnevely, and by the efforts of Popery throughout all our Missions, that the final triumph of the Gospel cannot be achieved without a struggle with *the powers of darkness*, which may surely try the faith and the patience of God's people. But they *think it not strange concerning these trials, as though some strange thing had happened.* They accept them as tokens of the Lord's presence and favour; as calls, indeed, to deeper humiliation, and to more fervent faith and prayer, but as preparations for larger measures of success.

The Committee entertain a firm conviction that there are blessings in store, as the fruit of past Missionary labours, which, according to our present low standard of faith and zeal, we have *not room enough to receive.*

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While in some particular localities the Heathen are renouncing idolatry and putting themselves under Christian instruction in large masses—like the 6830 Tinnevely converts of the last year, at every Station throughout India we

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discover the evidences of a transition state—a weakening of Hindoo superstition and Mahomedanism—an undefined but prevalent conviction that Christianity will ultimately triumph—and a rapidly growing ascendancy of European intelligence over Native habits and literature.

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The Committee are deeply impressed with the importance of the present crisis for India, and the mighty results which may ensue. Education will proceed, it may be, with gigantic strides. Native intelligence will awaken from its slumbers, and will seek for the food and refreshment of the mind, like men whose souls faint through hunger and thirst; and woe to this Church and country if there be not those at hand to present them with *the bread of life*, and the *water* of which *whoso drinketh shall never thirst!* Most earnestly, therefore, do the Committee appeal for the means of increasing the band of faithful Missionaries and Teachers who are witnessing for Christ and His truth on the soil of India.

The Committee cordially respond to the appeal which has been made from many quarters in reference to the signal mercies vouchsafed by Almighty God to the British Army in India, in the late glorious victories over the Sikhs, and the still more glorious peace conferred by the conqueror; and they recognise the powerful call upon them to take the most effective means for strengthening the Missions in India, especially those in the north-west Provinces, and thus eventually, planting the Gospel in the very countries which have been the scene of such wonderful displays of Divine interposition and favour toward Great Britain.

\* \* \*

With such special and pressing demands upon them to strengthen and enlarge all the Missions of the Society, the Committee feel themselves *bound*, as it were, *hand and foot*. They cannot, they dare not, go beyond the means which are placed in their hands, and run the risk of entering upon work which they must afterward abandon. Without an increase in the PERMANENT SOURCES OF INCOME, they cannot enlarge their Missionary Establishments.

Having thus frankly stated the case, they leave the responsibility upon the consciences of others. They will only venture to ask, Whether the Missionary cause be not, at this time, the grand means of enlarging the Redeemer's Kingdom? Whether it be not pre-eminent among the objects of

piety and charity? Whether it do not claim from some, whom God has distinguished by a larger measure of His gifts and graces, the consecration of themselves to the noble office of a Missionary? Whether it do not claim from many, who are rich in this world, more liberal and self-denying offerings than they have hitherto made? Whether it do not claim from all who love the Lord Jesus, and know the value of His salvation, earnest and constant prayer to the God of Missions to enlarge the charity of the Church at home; to *send forth labourers into His vineyard*; and to pour upon all Missionary operations copious streams of His life-giving Spirit?



SYMPATHY OF AFRICANS WITH A MISSIONARY IN AFFLICTION.

THAT *the consolations of God* are not *small* with the Christian Africans of Sierra Leone—that they know where to look for support in the hour of distress, and are therefore *able to comfort them which are in any trouble, by the comfort wherewith they themselves are comforted of God*—will appear from the following touching Letter, addressed by Mr. William Moore, a Native Schoolmaster, to his Missionary, the Rev. F. Bultmann, who had just been plunged into the deepest affliction by the death of his wife.

*Ricketts, Banana Islands, Aug. 23, 1845.*

REV. SIR—Most humbly and sincerely do I sympathize with you, my dear Minister, for the loss of your dear wife which you have sustained. Rev. Sir, with regard to your present state, I feel very deeply for you: you seem now to remain *as a sparrow alone upon the house-top*. But I hope the Lord Jesus Christ, whose name you came into this country to make known, may be with you, and comfort you under your great bereavement; for He only is able to give you comfort under your trial, by giving you faith to rest upon His words, which said, *All things work together for good to them that love God*. Rev. Sir, I know that your trial is great indeed, because I myself, when I had heard the dreary news, felt grieved, rather than sorry, for three hours; and, within the space of these three hours, was not able to rest upon any word of the Scripture at all. When I want to comfort myself by saying that the Lord worketh

*all things* for good, my heart can say, What good does the Lord work for your Minister, when He has taken away his dear wife? But glory be to God, in that I am afterward enabled—by the spirit and power of Him who has said, *I will not leave you comfortless*—to overcome the devil, who was tempting me to think so badly.

Now, while I am writing, I fully believe that the Lord meant you no harm; but that He worketh all for your good, or for the good of her who is gone. My dear Minister, not me to tell you, but you yourself well know, that there is nothing that can happen of itself; but that the Lord Jesus Christ is the worker of all things: if so, Rev. Sir, I hope you may by faith kiss the hand that hath taken away your wife, and say with old Eli, *It is the Lord: let Him do what seemeth Him good.*

Oh! be comforted, Rev. Sir, and say also, like David, Why should I mourn any longer? she cannot come back to me, but I shall go to her. And as for her who is gone, you know very well that she change worse for better, and that she is now in Heaven, where the inhabitants will no more say, *I am sick.* So I humbly pray you *to sorrow not, even as others which have no hope.*

(Signed) WM. MOORE.

Mr. Bultmann also notices in his Journal, November 2—

In speaking of African sympathy, I must not forget to mention, that, on my arrival at Kent from Freetown, in August last, the Bananas people sent a Deputation to me to tell me “hosh”—a word universally used here among all African Tribes to express their sympathy—and to present me with 5s. toward making a tomb for my late dear wife.



DEPARTURE OF A MISSIONARY FROM HIS STATION—ENCOURAGING SYMPATHY AND GOOD-WILL OF THE PEOPLE.

THE Rev. J. Peet, the Missionary in charge of the Mavelicare Mission, being about to visit this country for the restoration of his health, gives the following account, in a Letter to the Rev. J. Tucker, dated Jan. 3, 1846, of his departure—

I took my farewell of Mavelicare on the 30th of De-

cember ; and both my wife and myself were affected to a degree I cannot express, from the unlooked-for sympathy manifested toward us. We were prepared to expect the kindly feeling of our own people, and, to save ourselves, had prepared to leave very early in the morning ; but, to our great surprise, and, I will add, gratification also, a very large number of our Syrian, but chiefly of our Heathen, neighbours, came to follow us to the boat and bid us farewell. They went with us, and amid their tears and good wishes we left the scene of our labours, griefs, and pleasures, perhaps for ever. One of the Rajahs begged me to come and bid him good bye. On my going, he paid me every respect, and, as a public mark of it, gave my boat-people some food, which, in Travancore, is considered to be a particular act of honour to the visitor. What a difference between my going to Mavelicare and my leaving it ! On my going, I was looked upon as being so low and unworthy, that a Rajah actually made a hole in the wall of his garden, when I went to visit him, because it was thought I should defile his premises if allowed to pass through the proper entrance to his house. On my leaving, I was honoured as much as I perhaps could be, considering our different circumstances. It was a triumph of our holy Religion ; which, by the grace of Christ, taught me to walk consistently among them : it was, above all, a secret persuasion, I believe, that our Religion is true. If something of this sort were not the cause, then it is unaccountable : it could have nothing of a worldly or sinister character in it, as they never gained by me, nor do they expect to gain money, fame, or earthly advantage of any kind.



SOME ACCOUNT OF THE INDIANS OF BRITISH GUIANA, AND  
OF THE SOCIETY'S MISSION AMONG THEM.

WE have at various times\* given accounts of the preaching of the Gospel among the Indians of British Guiana, and of the manner in which they have received it. At the late Meeting of the Society in Exeter Hall many of our readers were no doubt delighted to hear the Report which the

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\* Vide the "Church Missionary Gleaner" for April 1842, p. 45 ; November 1843, p. 129 ; and July 1845, p. 81.

Missionary, the Rev. J. H. Bernau—who is at present in this country on account of the failure of his health—was enabled to give of the blessing which has accompanied the labours of the Society; but as many more were not present on that occasion, we shall give them the substance of what Mr. Bernau then said. After some introductory remarks, he proceeded—

From a messenger you will expect to hear how his message has been received, and with what success the Lord has crowned the preaching of the Gospel of our blessed Saviour. I will therefore, as briefly as possible, call the attention of the Meeting to the field in which I have been labouring during the last ten years. It has not been among the teeming population of India, nor the countless millions of China; but among the remnant of the poor aborigines of South America, in the Colony of British Guiana.

Before entering upon the Mission itself, I may perhaps be permitted to describe the state of these poor Indians. Although once mighty Tribes, they are now but a remnant, wandering about in the vast forests of that continent. They live in a perfect state of nudity. They are complete savages. They have no desire but to eat and drink. They are not idolaters: they believe in the Great Spirit who made heaven and earth, and from whom they receive nothing but good; but they do not trouble themselves about Him, because He does not trouble them. As long as they are well, they are the most proud and independent people that can be met with; but when sickness overtakes them, their troubles commence; and instead of going to the Creator they turn to the devil, and make propitiations to him. They cut a leg from a deer, and hang it upon a tree. If that do not succeed, they call in the conjurer; not that he possesses any knowledge of medicine, but they suppose he is able to help them by conjuring or cursing the devil. The conjurer then has the sick person suspended in a hammock across the path, that the devil may make him well. They say that the devil must pass one way or other along the path, and that therefore he will see the sick person, and help him. After the removal of the sick person to his former place, he takes his chance. If he get well, they imagine the devil has cured him: if he die, they curse the devil for not accepting the propitiation, but never shed a tear of sympathy

or compassion. It is thus with the nearest relatives — father, mother, brother, or sister. They bury the corpse, and then desert the place for ever, because they imagine it is haunted by evil spirits. If the conjurer suspect the sick person has been poisoned, he looks at the body, and, on perceiving the least blue speck on the skin, he says, "This is the place where the invisible poisoned arrow has fastened." He then gathers certain leaves and boils them, and, in whatever direction the pot may boil over, he says, "In that direction the murderer has gone." The Indians then look out for the nearest Settlement in that direction, as there, it is supposed, the victim of revenge will be met with. The nearest relative then takes his bow and arrow, and, without speaking a word, or tasting any food, except roots and wild fruits, sets out in search of the guilty party. On meeting with a person, the first who may happen to approach, he waits until he has passed, and then shoots him through the back; afterward digging a shallow grave, and placing the body in it. On the third night he goes and tastes the blood, and then returns home perfectly at ease. When I have asked some of the Natives how many persons they have killed, the answer has been, one, two, three, or more. On my further inquiring, "Has not your conscience smitten you?" the person interrogated has said, "Why?" quite unconscious of having done any thing wrong. If the person shot should not drop down dead, but go home and die, the relations bury the body where it cannot be found by the murderer. This they do to punish him; for, if he do not taste of the blood of the slain, he must inevitably, they suppose, go mad. If the unfortunate victim be a woman, the avenger of blood throws her down, forces open the mouth, and thrusts one or two poisoned fangs of a serpent through the tongue. The consequence is, that the tongue swells up, the poor woman is unable to tell the perpetrator of the deed, inflammation ensues, and mortification ends her wretched existence.

Such is the awful state of degradation in which these savages live.

I will now give you some account of the Mission. It was established in the year 1827\* by the Society sending a

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\* An account of the origin and progress of the British-Guiana Mission will be found in the Church Missionary Paper for Christmas 1840, No. C.

Catechist to Demerara. Eventually a Settlement was formed at Bartica Point; but on my arrival there, in 1837, I did not find a single Indian. The Catechist informed me that seventy persons had died of the measles, and that the rest had fled to the woods. My heart would have sunk within me but for an entire dependence on Him by whom I had been sent forth to preach *the unsearchable riches of Christ*. I set about forming a Settlement; but to my great surprise I could not find any of the people. No one would help me. Finding this to be the case, I erected a temporary shed, and began my Missionary excursions; but whenever I reached a Settlement the children, uttering a scream, ran away from me, their mothers followed, and their fathers walked after them, with their bows and arrows in their hands. I remained there for a year without being able to speak to a single Indian. At length I obtained the assistance of a little boy, with whom I paddled about from place to place, and prayed to God to direct me how to get at the hearts of the people. One day I was meditating upon 1 Cor. xii. 16—*Being crafty, I caught you with guile*. O then, I thought, it may sometimes be lawful to use stratagem in the cause of the Gospel. On my next trip, therefore, I took some small biscuits, and threw them after the children, who gathered them up. On the next occasion, I held a biscuit in my hand; but they would not approach until I had turned round, when they ran up, snatched the biscuit, and scampered into the bushes. On my next visit, I showed them that I had biscuits in my pocket, and they were sufficiently confiding to come and help themselves. It may be asked, What made them so suspicious at first? I found that the conjurers had been my chief enemies; saying that seventy persons had already died, and that, if they went, they would all die. On my fourth visit the little-ones remained, and their mothers and fathers too. After having thus made them my friends, I first spoke to them on general subjects; and on my fifth or sixth visit introduced the subject of Religion. I will now tell the Meeting of the shrewdness which these savages manifested when I spoke to them of heaven, and told them of Jesus Christ having come into the world to save them. They said, "Well, now, Domine, where do you think our ancestors are?" I remembered the case of a Missionary who, in the eighth century, was sent over to convert the Danes. When he was in the act of baptizing the Danish King, the King turned round and said, "Where do



you think my ancestors are?" "Surely," said the Missionary, "they are in hell." Upon this the King replied, "If my ancestors are in hell, I am not better than they, that I should go to heaven." He then refused to be baptized, and became the relentless enemy and cruel persecutor of the Missionary and his Christian subjects; destroying and burning all the Churches within his dominions. The Meeting will see, from this anecdote, that it is necessary for Missionaries to be *wise as serpents, and harmless as doves*. To the person who made the inquiry, "Where do you think our ancestors are?" I replied, "Where do you think they are?" The answer was, "In the air."—"But there is a place," I rejoined, "beyond the air, where God wishes you to go and be happy." They said, "If our ancestors are not there, we have no wish to go; and if they are in hell, we shall not mind being with them."—Now how was I to address myself to such a people? I knew that the Gospel was *the power of God unto salvation*, and that this was the only lever by which man, degraded by sin, could be raised to a higher level, and made *wise unto salvation*. I told them that God loved them. They said, "We know that: He does us no harm."—I replied, "God gave His Son to die for you and me, because we are sinners." "Are you a sinner?" they asked: "we have never seen you drunk."—I said, I hoped not; but told them that there was a time when I lived in forgetfulness of God, who had shown me nothing but kindness from the day of my birth, and who, when I was living in sin, gave His Son to die for me. "What is that to us?" they inquired: "are we sinners? we have never stolen."—I did not wish to enter into these points with savages; but said, "Suppose you have a friend, and show him nothing but kindness: if he should slight you, would you not feel it?" "Yes."—"What would you think of him?" "We should think him a very bad man."—"Exactly so," I replied; "the Almighty feels that you owe Him nothing but kindness, and yet you never pray to Him: He loves you, however, notwithstanding your forgetfulness, and gave His Son to die for you." This at last prevailed upon the heart of the savage: this is that love of Christ, which, when felt in the heart, operates with a transforming influence on the savage, the Mahomedan, the Jew, the Gentile, and the nominal Christian, and makes us *love Him who first loved us*.

We must postpone the fuller account which Mr.

Bernau gave of the effect of the preaching of the Gospel to our next Number.



FORTY-SIXTH ANNIVERSARY OF THE CHURCH MISSIONARY  
SOCIETY.

THE Annual Sermon was preached in St. Bride's Church, Fleet Street, on Monday Evening, May the 4th, by the Right Rev. the Lord Bishop of Calcutta, one of the Vice-Presidents of the Society, from Rev. xii. 11.

The Annual Meeting was held in the Great Room, Exeter Hall, on the following morning, at Ten o'clock. The Right Hon. the Earl of Chichester, President of the Society, was in the Chair. After the Prayer, the Meeting was addressed by the President; after which an Abstract of the Report was read by the Rev. R. Davies, M. A., one of the Secretaries, and the Rev. J. Venn, M. A., Prebendary of Hereford. Resolutions were then moved and seconded by the Right Rev. the Lord Bishop of Chester, and the Rev. J. W. Cunningham, M. A., Vicar of Harrow; the Right Rev. the Lord Bishop of Oxford, and the Rev. H. W. Fox, B. A., the Society's Missionary from Masulipatam, the seat of the Telooogoo Mission; the Right Rev. the Lord Bishop of Cashel, and the Rev. J. H. Bernau, the Society's Missionary from Bartica Grove, British Guiana; the Hon. and Rev. H. M. Villiers, M. A., Rector of St. George's, Bloomsbury, and the Rev. H. Stowell, M. A., Minister of Christ Church, Salford, Manchester. The proceedings were concluded by singing the 117th Psalm and the Doxology.

At Six o'clock in the evening another Meeting of the Society was held in the same room; when the Chair was occupied by the Most Hon. the Marquess of Cholmondeley, one of the Vice-Presidents of the Society. After the Prayer, the Meeting was addressed by the Chairman; after which an Abstract of the Report was read by the Rev. J. Venn. Resolutions were then moved and seconded by Lieut.-Col. Sir D. Mackworth, Bart., and the Rev. H. Powell,

the Society's Missionary from Baddagame, Ceylon; P. St. L. Grenfell, Esq., and the Hon. and Rev. B. W. Noel, Minister of St. John's Chapel, Bedford Row, and Chaplain in Ordinary to the Queen; the Rev. J. Ridgeway, M.A., Rector of High Roding, Essex, and Association Secretary for the Eastern District, and the Rev. J. Harding, Rector of St. Anne's, Blackfriars. The Meeting was closed by singing the Doxology.

The Collections after the Sermon and Meetings amounted to 504*l.* 10*s.* 6*d.*

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FINANCIAL POSITION OF THE SOCIETY.

THE following account of the Society's Finances is taken from the Forty-sixth Annual Report of the Committee, which was read at the above Meeting—

The Income of the Society for the last year, from all sources, amounts to 102,458*l.* 0*s.* 5*d.*; which, compared with the total Receipts of the preceding year, exhibits a deficiency of 2791*l.* 9*s.* 2*d.*

The chief part of the deficiency arises from a decrease in the Legacies, amounting to upward of 2000*l.* There is also a falling-off in the Benefactions paid directly to the Parent Society, and a deficiency of 304*l.* 16*s.* 11*d.* in the amount received through Associations.

The excess of Receipts over Expenditure is 1073*l.* 4*s.* Under these circumstances, the Committee feel that no enlargement of the Missions can take place this year, unless the financial position of the Society shall be greatly improved.

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LINES TO A MISSIONARY, BY HIS SISTER.

SINCE o'er the wave thy Father's mantle calls thee,  
And bids thee seek thy home in climes afar,  
Sweet brother, part in peace. Whate'er befall thee,  
Still may His presence be thy guiding star,  
To point with heavenly light thy pilgrim way,  
And shine, in warning love, when thou would'st stray.  
Trusting, we yield thee to the mighty ocean;  
For *in the hollow of His hand* it lies;  
And on its bosom vast, with meek devotion,  
Thou'lt look from its calm waves to calmer skies,  
And bless the love that reigns through every clime—  
The God who fills the universe sublime!

When Albion's shores, from thy strained gaze receding,  
Are fading in the dim uncertain haze,  
And sad affection is thy spirit leading  
Back to the beauteous home of former days,  
O, may a voice divine be in thine ear :  
" Fear not : thou 'rt still at home ; for God is here ! "

Should languor come, thy gentle frame oppressing,  
And tremble in thine eye the silent tear,  
That now no more thou hear'st a parent's blessing,  
Nor tender words that sickness' self could cheer,  
Be Jesus' sheltering banner o'er thee spread—  
His *everlasting arms* support thy head !

Should'st thou, in spirit to thy home returning,  
Behold the lessened circle sigh for thee,  
And each, with mournful love and ardour burning,  
For thee, retiring, bend the suppliant knee,  
May faith's assurance soothe thy soul to rest—  
" Their prayers are heard : thou shalt be surely blest ! "

With thine our prayers shall rise, to heav'n ascending,  
Nor seas nor further space a barrier prove,  
And, at the shrine of mercy sweetly blending,  
Shall find acceptance through redeeming love.  
In lands remote our parted course may run ;  
But nought can sever hearts in Christ made one.

How bright has been our hope to see thee feeding  
His little flock in these our quiet vales ;  
With watchful care the faint and wounded leading  
To living streams, whose water never fails ;  
Aiding the feeble from the dust to rise,  
A man of God—a herald of the skies !

But go, heav'n's blessing on thy path attending,  
Where nature's glories shine on frozen hearts ;  
And as the sun, the veil of darkness rending,  
His morning splendour o'er creation darts,  
May Gospel beams diffuse resplendent day,  
To guide the hapless flock that darkling stray !

How beautiful, on earth's dark hills appearing,  
Day's harbinger, the messenger of peace !  
How sweet his earnest voice, the wanderer cheering,  
That tells of morn arising, ne'er to cease !  
Bear thou those tidings o'er the heaving main,  
And turned to songs shall be our parting pain.

[*The late Mrs. M. L. Duncan*

# CHURCH MISSIONARY GLENER.

No. 6.

JUNE, 1846.

VOL. VI.

## PRESENT MISSIONARY ASPECT AND CLAIMS OF INDIA.

THE contrast between the present aspect of the world, with reference to openings for Missionary labour, and its aspect at the time when the Church Missionary Society was established, is very striking. Formerly, India was almost closed against Missionary efforts. A formidable barrier existed in the West Indies. New Zealand was scarcely known. It was a most anxious question, with the first conductors of the Society, Whither can the steps of the Missionary be directed, with a fair hope of security to his person and attention to his message? Now, however, the prospects in every direction are most inviting; the calls for help most loud and urgent. Even the gates of China are wide open, and the present claims of India are thus ably stated in the valuable Sermon preached by the Bishop of Calcutta at the last Anniversary—

If ever there was a field *while for the harvest*, it is British India; and if ever there was a moment, a critical moment, for new and unwonted efforts in gathering in the precious produce, it is the present.

1. Every thing that the blessed Fathers of this Society at home, and the devoted Ministers and Missionaries who began the work in India—Swartz, Gerické, Brown, Martyn, Thomason—have hoped for, in the way of facilities for the enterprise, is now afforded us.

2. Consider the extent of the regions placed under our rule—2000 miles of latitude, from Singapore to the Himalayahs, and almost as many of longitude, from the Burampooter to the Indus.

I am the furthest possible from undervaluing any of the scenes of your labours. But when new and enlarged exer-

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tions are to be made, I ask what is the relative number of the population around your other Missions compared with that of India? about one million and a half to one hundred and thirty millions. But suppose it to be two or three millions, India surpasses it more than forty times.

3. And these one hundred and thirty millions of Hindoostan, besides being, like others, our fellow creatures and our fellow sinners, for whom *the blood of the Lamb* was shed as much as for ourselves, are also our fellow-subjects.

4. The population of India is, also, not generally in a state of savage fierceness dangerous to the Missionary; but is a mild, intelligent, in some parts a reading, and in all, to a certain degree, a civilized and approachable people—knowing little, and caring little, for the theory of their own religion, and passive, rather than hostile, to the instructions we give them of our own.

5. The British Laws and British Government afford entire safety to the peaceful Missionary in his holy labours. The security of person and property enjoyed under the *Ægis* of our power, with the righteousness and benevolence of our rule, and our fidelity to our treaties and engagements, have placed our reputation on the highest pinnacle; and are acknowledged to stand in contrast with the tyranny and misery of the 3000 years of the Hindoo, and the 600, yet more disastrous, of the Mahomedan domination.

6. Education, however imperfect in the Government Schools, has been making its rapid way for the last thirty or forty years, and has tended to dig up the foundations of Hindooism. Our Missionary Schools have been also at work, and laid Christianity as the basis of Instruction. The native mind is awakening to curiosity as to British character, learning, and religion. An outburst of inquiry is beginning. India is in a state of transition from a prostrate, timid, slavish apathy, to thought, activity, enterprise.

7. Two measures of the present noble Governor-General have augmented those facilities of Mission Work, which Lord W. C. Bentinck so wisely began fifteen years since. Public employments are to be conferred on Natives with reference to their education and moral character; and a preference given to those who have distinguished themselves in Institutions supported as well by the Government as by private individuals and Societies. This is one measure. The second is, That no person is to incur loss of

property, or civil privileges, upon embracing Christianity. Both are big with immense results.

8. The rapidity of the transit between England and India is a point of great importance, of greater than can be well imagined. Dr. Buchanan dwelt much on the extreme difficulty on this point in his time; and proposed that ships should be chartered by our Society for the express purpose of facilitating conveyance. Steam communication does this. It is probably next in its consequences to the invention of printing. The most distant countries are now united by the very seas and oceans which formerly separated them.

9. India, moreover, like Palestine at the promulgation of Christianity, and like Rome at the fall of the Western Empire, is the centre for Eastern Missions. China on the one side, and Caubul, Persia, and Arabia, on the other, already look to her with admiration as the bright spot of military glory and commercial power.

10. A time of profound peace, like that at our Lord's birth in the Roman Empire under the Emperor Augustus, seems now come, and to promise a long and permanent tranquillity for the Christian Teacher.

11. The signal blessings of Almighty God in the late glorious and almost unexampled victories on the Sutlej, and in the moderation, wisdom, and Christian piety which followed them, have re-echoed from one end of Hindoostan to the other, and penetrated the Natives with a deep feeling of veneration and awe for the British name.

12. A marked and suitable **THANK-OFFERING** from Britain is what the God of her mercies demands—and with that a **TRESPASS-OFFERING** for our past neglect and torpor. Nor can we otherwise expect the continuance of the Divine favour.

13. Even the infidel, overshadowed in this Protestant Country by Christian influence, acknowledges the hand of the Almighty. He admits that it is not for miserable pelf, nor the gratification of a low ambition, that we have been put in possession of the greatest empire ever entrusted to a Western Sceptre. He avows that our dominion should be directed to the benefit of the vast native population. He tells you, and tells you truly, that the Portuguese, the Dutch, the French, failed in their highest duties; and that England is now put upon her trial in the eyes of the whole civilized world.

And shall we, who are Christians, not act, at such a moment as this, on the high and ennobling principles of a Religion founded on the inconceivable love of God our Heavenly Father, and the effusion of the most precious blood of the Lamb, and the very spirit of which is dissemination and diffusion?

And yet we are inert. The immense number of families enriched by India are asleep. The spiritual Church shrinks back. Selfishness lays its icy hand on the warm seat of life. The mother starts at the thought of parting with her beloved son. The kindred interpose between Christ and the *testimony to His blood* before the nations. Our Universities and Colleges refuse the flower of their students.

Other scenes of duty are instantly supplied with candidates. The doors of those who have to dispose of civil or military stations, in the same country, with the same climate, and greater danger to health, are crowded with eager applicants. But when *the blood of the Lamb, and the word of testimony*, and the salvation of the Hindoo, are concerned, then the domestic affections begin for the first time to be disturbed, and difficulties and heartlessness obstruct the way.



#### JOY OF THE PEOPLE OF SIERRA LEONE ON THE ARRIVAL OF A MISSIONARY—VISIT TO A PIOUS SICK WOMAN.

THE Rev. J. Beale and a Missionary Party arrived at Freetown on the 30th of November last; and in his Journal Mr. Beale thus notices their reception—

The report of our arrival quickly spread through the town and villages. Many members of our Church met us at the water-side, and gave us a regular black man's hearty welcome to their shores. They gladly carried all our boxes and luggage, &c. to the Mission House without any pay. I offered money to one man, but he said, "No, Massa, no mind that, we no want that;" yet this man was not a member, although he partook of the joy which animated the rest.

Early on Monday morning a scene commenced which would have gladdened any heart. It was the people coming in from different towns, in great numbers, to see us and bid us welcome. We shook hands with so many, young and old, as at length to be quite fatigued. All were thanking



God for our safe arrival. For several days the same pleasure was afforded us, during which we could scarcely turn our heads in the street without being saluted by some smiling face, and "How do, Massa? you done come: me glad for see you, Massa. Thank God! thank God!"

*December 11*—One of the most pious and useful women of Freetown was reported to me as being prevented by illness from coming to pay her respects to us. This evening we went to her house to see her, and found her in bed very unwell. "Oh," she said, as we entered the room—grasping our hands with much affection, while her weak frame was almost overpowered with joy—"me no been think me live till this day. Thank God, we see one another's face in this world once more! God so good! He bring you back over the big water once more. Thank God! thank God!" When I inquired respecting her sickness, she said she had been suffering much since August; but added, "Massa, this sickness do much for me: I thank God for it. When I lay upon this bed I consider my state; I look upon Jesus, and He give me patience for bear. Jesus so good to me. When the sickness hard upon me, and the pain so bad, me heart ready for complain, then Jesus send Holy Spirit and give me patience to bear."

When I got home, I found that a fowl and a basket of rice had been sent by her husband as a present. Many marks of our dear people's affection have we had. One would take pleasure in pointing out a tree of which I had given the seed; others would send presents of milk, or fruit, to testify their affection for us. Such proofs are unequivocal marks of the effects of the Gospel on the hearts of this people. I do feel that it is a privilege to be permitted to labour among such a warm-hearted and affectionate people.

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VISIT OF THE BISHOP OF MADRAS, AND THE ARCHDEACON
OF CALCUTTA, TO THE KRISHNAGHUR MISSION.

In our Number for March last, we gave an account of a visit paid to the Krishnaghur Mission by the Rev. J. H. Pratt, in April 1845. Those of our readers who carefully read the description there given of the state of things in that important district, will be glad to read the following account of the visit of the Bishop

of Madras, and the Archdeacon of Calcutta, to the same Mission in February last. We take the particulars from a Letter of the Archdeacon to the Bishop of Calcutta, dated Calcutta, March 7, 1846. He writes—

The Bishop, his Chaplain, and myself, reached Krishnaghur on the morning of February the 11th. We remained at Krishnaghur until the 16th, and then passed the week in visiting the four Stations in the district.

General View—Particulars of the Visit to Kabastanga.

With regard to the general state of the Missions, nothing can be more encouraging. At every Station it did my soul good to see what was going on. Earnestly did I wish that those half-hearted worldly-minded men, who tell us that nothing is doing in our Missions, could be transported for a little while to these districts. It would, I am sure, silence their objections, and put to shame their doubts and suspicions.

I will just mention our proceedings at one Station, Kabastanga, as a specimen of the rest. As we entered Kabastanga in the morning of the 19th of February, the children—all Christian children—were drawn up in a long row, the boys on the one side, the girls on the other, so clean, so neat and orderly; so superior in appearance to the Heathen around. We walked to the Church, a most picturesque and beautiful building: the children followed us, and formed themselves into a quadrangle by the side of the verandah. Oh, to see them as they stood around us, and to hear them strike up a beautiful hymn in Bengalee to the tune of the Old Hundredth Psalm! It was truly a refreshing and inspiring sight, and well worth going from Calcutta to see.

After breakfast, we had the Native Christians collected for Service and for Confirmation. There were about 350 present. There are upward of 1000 in the Kabastanga DISTRICT. It was a gratifying spectacle. The Rev. E. Reynolds read Prayers, and then came the Confirmation. There were more than 100 confirmed at this time. Greater order, devotion, attention, and heartfelt response, throughout the Service, I never witnessed anywhere. The Bishop then gave a plain, faithful, and affectionate address from Mark x. 13—18, to which the people gave the most earnest heed.

In the afternoon the Schools were examined. There are a Christian Boys' School, and a Girls' School, on the premises, containing more than 120 children; and all gave the most satisfactory evidence of their general knowledge of Christian Truth, and of their industry. These children are brought up to different callings. As to the boys, one is sent to the carpenter, another to the cook, another to the bearer, &c., to learn each that calling by which his future maintenance may be secured. The girls are taught different kinds of useful work, and are constantly employed. They are not permitted to be idle for a moment. This School is supported by the Ladies' Society.

Outside the premises, there is a little community of Christian weavers, who entirely support themselves by making cloth for the Native Christians. So, also, there are families of cow-keepers, who supply milk, butter, &c. In this way they are forming a little commonwealth, who are independent of the Heathen around them. This is more or less the case with the other districts. Nothing will tend more to raise the tone of Christian feeling among the Native Converts, and to spread the leaven of Truth throughout the district. The Missionary informed me that the conduct of the 1000 professing Christians in this district, as a body, is more consistent than that of the same number taken in general in any of the towns in England.

Next morning, after the Bishop left us to return to Krishnaghur, we had the Christians again assembled in the Church. I addressed them from Ephesians v. 8. In my first head I drew a representation of their former state of darkness, as one of ignorance, vice, misery, insensibility, and death; and asked the question, "Are you not indeed grateful to that Saviour who has brought you out of such a state?" To have heard the burst of feeling which resounded from every quarter of the Church! "Yes, indeed we are! indeed we are!" It would have done any one good to have heard it. My own heart, and those of several of my Reverend Brethren present, were full to overflowing. Surely, I said to myself, the Lord is with this people, and His glory is here most distinctly manifest.

It was nearly the same through all the Mission. There is the same labour going on, and similar success manifest.

Progress and Wants of the Mission.

On the whole, there are many things which I have learned as well as enjoyed in this visit.

The progress of the whole Mission, in all the districts, is greater than I had expected to find it; and in two or three of the districts no one can, I am sure, have any just idea of what is going on. The *work* is most assuredly of *God*, and is steadily advancing.

The Archdeacon sums up the wants of the Mission as follows—(1) New Buildings and site at Solo, the present Establishment being inappropriate. (2) More Missionaries in all the Districts. (3) Schoolmasters. (4) An excellent Female Teacher for the Girls' School at each Station. (5) More active and pious Catechists, and

(6) More earnest prayer—deeper interest in the minds of Christians for the prosperity and success of our Missions—more love—more simple confidence in that God who alone, by His Spirit, can convert the heart of any man

The Archdeacon thus concludes—

These Mission spots in the different districts have been likened to an oasis in the desert. They are such; but only with this difference: the oasis is limited and stationary; but the bright spots in these districts are expanding and spreading, like leaven which *leaveneth the whole lump*. Such, I believe, will be the gradual influence of Christian Truth throughout this district. There is at present nothing resembling it in India.

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SOME ACCOUNT OF THE INDIANS OF BRITISH GUIANA, AND  
OF THE SOCIETY'S MISSION AMONG THEM.

WE this month conclude Mr. Bernau's account of the effect of his preaching the Gospel to the Indians—

I at last saw their hearts opening, the film clearing from their minds, and perceived that they discerned the great truth of the Gospel. When I found this to be the case, I tried to persuade them to come nearer to me, in order that I might instruct them more readily. The fear of death had not yet been shaken off; but at length they came, set about clearing, and wished to build their huts in the old style. I recommended them, however, to build comfortable cottages. They said they did not understand how, when I offered to teach them; and I have often been surprised to find how many occupations I have gone through in the course of the day, having acted as Minister, Schoolmaster,

Mason, Carpenter, Doctor, Dentist, and in many other capacities. It is our duty to make all these things subservient to the glory of God, and to the promotion of His honour among those to whom we may be sent to do good. On my erecting a cottage, as a model, they made others; and now there are no fewer than twenty-eight cottages.

While this was going on, I was employed in teaching them the things of God; and when the Spirit of God sheds light on the understanding, even the savage understands the way in which he must be saved. My labours having been blessed to the turning of the hearts of some, I sent them forth to tell others what they themselves had experienced; and the effect was so great, that numbers flocked into the Settlement.

A Boys' School was established, in which many have been instructed, and afterward a Girls' School: 150*l.* was speedily raised, toward the erection of the Girls' School-house. There are now not fewer than forty-eight boys and forty-five girls, of these savage Indians, instructed in their respective Schools. Some have married from the Schools, and live happily with their partners. If time would allow, I could relate many pleasing anecdotes of what has passed in the Schools.

When I had established two Schools, I thought of building a Church, and asked the people to come forward with their contributions. They said they would gladly give something; but they had no money. I told them to go to work with the wood-cutter, which they did; but speedily returned, saying they could not remain with him because he was cursing and swearing from morning till night. This wood-cutter was an European. Some of the Europeans in the Colony are professed Atheists, and, wherever they go, they cause a great deal of mischief among the Heathen. I then told the people, as they had no money, to bring me the legs of the deer, which they formerly gave to the devil, and I would buy them. They did so, and I purchased them at a fair price. Others made curiosities, which they took to Georgetown and sold. The women said they would be glad to give money for the building of the Church, but they had none; and inquired how they were to get it. I told them to call the next day, and in the meantime I would consider the matter. The scheme which I proposed may, perhaps, appear ridiculous here; but I mention it, to show how the simplest machinery will act. I said to them, "You rear fowls: set one apart as the Mission fowl, and sell all the eggs she lays for

the benefit of the Mission." They did as they were told, and there was soon such an abundance of eggs and fowls that we could scarcely dispose of them. The children were also most anxious to contribute. I then applied to the Governor for assistance, and the ground on which I proceeded was this. The Government of the Colony, in order to maintain the good-will of the Indians, had been in the habit of making them presents of knives, cutlasses, powder, shot, and a cask of rum. I once went among them after they had received their present, and the scene was indescribable. The Indians were strewed in all directions, in a state of beastly drunkenness. Perceiving that the practice which had hitherto existed was thus a great hindrance to Missionary work, I made a representation to the Governor, stating that he could have nothing to fear from such a handful of Indians. The Governor was willing to adopt my views; and I therefore made one condition, and that was, that it was not to appear that I had been instrumental in stopping the customary presents. The next year the Indians were greatly enraged, and had they known that I had been the means of putting an end to the practice, they would have speedily put out my candle. I now went to the Governor, and said to him, "You have saved a great deal of money by the discontinuance of these presents, and I want some of it to help me to build a Chapel. I want 500*l*." The Governor then told me to draw up a Petition, which I did, and the result was that I obtained the 500*l*. While the Chapel was being built, I called on the people to bring in their contributions, which amounted to no less a sum than 150*l*. sterling. The rest was contributed by the Society, and the Chapel was consecrated by the Bishop of Guiana.

The number of Communicants was then forty-eight; and having no communion plate, we communicated out of a tumbler. I brought before them, however, the injunction of the Apostle, *Let all things be done decently and in order*; and told them that we ought to have a communion service, which I would endeavour to procure as cheaply as possible. In the necessity for a service they entirely concurred; but did not appear to be satisfied with the prospect of a cheap set of vessels. "Why," I said, "would you have the service of silver? that would cost a great deal of money, probably 25*l*. or 30*l*."—"Well," they replied, "we will subscribe it"; and within a fortnight those forty-eight Communicants put down 25*l*.

One more instance of their liberality, and I have done. As some of the people frequently arrived late at Chapel, I spoke to them on the subject. Their reply was, "We are sorry; but we have not seen the sun to-day." I then said I would endeavour to get a bell, that they might know the time. They subscribed 5*l.* for one; and now, when that bell stops ringing, every Indian is found in his proper place. There are at present upward of one hundred Communicants, and the Services of the sanctuary on the Lord's-day are frequented by from 250 to 300 hearers: it is extremely delightful to hear them join in the responses and in the singing.

This was the state of things when I left the Colony. Before leaving, the people surrounded me, saying, "You will not return." I promised to do so, unless God prevented me. They asked me to leave them a pledge that I would do so, as they seemed to think it possible I might not wish again to risk the climate. I was at that time paralyzed, and had to be carried on board the ship by which I came home. I said to them, "Have you ever found me unfaithful to my word?" They said, "No;" but still they wished me to leave them some pledge. I asked what they required; when they said that they wished me to leave my little babe, then only six weeks old.\* This was a hard trial; but I said, "Well, my babe you shall have;" and it gave me much pleasure to hear, by the last accounts, that the child was doing exceedingly well, and beginning to stand.

Mr. Bernau closed by a few remarks more especially referring to the Resolution which he had been called to second.

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LEGACY OF JOHN SCOTT, ESQ.

IN the Contribution List of the Church Missionary Record for last month, a Legacy of 732*l.*, after the payment of the duty, was acknowledged as having been received from the Executors of the late John Scott, Esq. Legacies of the same amount have been left to the British and Foreign Bible Society, and the

* It is necessary to mention here that Mrs. Bernau was removed to her Rest on the 6th of June last, the day after the birth of this infant.

Church Pastoral-Aid Society. A fourth sum of the same amount was directed to be divided among three other Societies. The remainder of Mr. Scott's property has also been bequeathed, in reversion, to the same objects, in similar proportions. The genuine Christian spirit in which these munificent bequests have been made may be best described in the words of Mr. Scott's will—

I make the foregoing dispositions not with any vain hope of performing a meritorious act in the sight of a Holy God, nor for rendering the slightest return of the unmerited mercies I have received; but with a view of extending to the Redeemer's brethren upon earth the blessings of that free salvation, purchased by a Saviour's blood, which has been so precious to my own soul.



I heard the voice of the Lord, saying, Whom shall I send, and who will go for us?—Isaiah vi. 8.

THE prophet stood before the throne, the glorious throne of Him
Who with His glory fills the Earth, and whom the Seraphim,
Their faces veiling with their wings, unceasingly adore:
The Lord our God, who was, and is, and will be evermore.

The prophet cried in anguish sore; for by that flood of light
His sins of thought, and word, and deed, were opened to his sight;
And he had sunk beneath their weight, but for the gracious sign
That all his guilt was wash'd away, and purg'd, by Love Divine.

Mark now the love and zeal for God with which his heart doth glow;
“*Whom shall I send,*” the Saviour said, “*and who for us will go?*”
“*Here, here am I, O send me forth!*” the prophet's voice replies;
And for his Lord he spends his strength, and for his Lord he dies.

And who are those in this our day who do their Lord's behest,
And by their self-denying zeal show that they love Him best?
Are they not those who have receiv'd the Spirit's light within,
And by His aid have learn'd to know and scrow for their sin?

They whom the Holy Comforter on to the Cross hath led
To trust for pardon to the blood for guilty rebels shed;
And there to learn that health and wealth, and all they have to give,
Is but a little gift to Him who died that they might live?

The Saviour's voice may still be heard, “*Who, who for us will go?*”
The Heathen call for help, and chide our aid so scant and slow.
Christian! behold the Cross of Him on whom was laid your guilt,
And answer, *Here am I, O Lord; yea, send me where Thou wilt.*

C. S. W.

CHURCH MISSIONARY GLENER.

No. 7.

JULY, 1846.

VOL. VI.

GENERAL AND INDIRECT RESULTS OF MISSIONARY LABOUR.

IN our Number for April last we gave an extract from a recent publication of the Society, entitled "The Present Position and Future Prospects of the Church Missionary Society." We now give another passage from the same Tract, being No. v. of the chapters into which it is divided—

It has been already remarked, that the actual conversions to Christianity form only a part of the success of Missionary operations. A large amount of positive good, which cannot be exhibited by a tabular view, has been achieved. The Missionaries of the present day are acting as Messengers of the Lord in preparing His *way*, even among the great body of the Heathen in India. The testimony of all intelligent observers is to the effect that Heathenism is not what it once was; that it has not the same deadly and debasing hold on the minds of its victims; and that a general impression in favour of Christian Truth is diffused around every Missionary Station as a radiating point.

A few testimonies may be given to illustrate that statement.

1. In Ceylon, the success of the Mission in respect of actual conversions, and the number of Communicants, has been less than in other India Missions; yet, even in this field, the Rev. W. Adley, one of the oldest Missionaries of the Society, thus describes, among other instances, in a Letter dated December 21, 1843, the result of twenty years of Missionary experience—

The Seminary then contained seven boys. So great were the prejudices against Christianity, that there was no small difficulty in obtaining boys of respectable parentage to reside at the Mission Station. To secure those already received, a bond was necessary, obliging the parents or guardians to pay the whole of the expenses if the boys should be removed before a certain term of years was

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completed. At present, almost any number of youths might be obtained. Were there adequate means, the whole of the rising generation of Ceylon might be placed under a course of education and Christian Instruction.

2. Another illustration is afforded by a circumstance which lately occurred at Benares. A wealthy Brahmin gave up his son into the hands of one of the Missionaries of the Society, with these remarkable words: "I feel convinced, Sir, after reading your holy Shasters, that they contain the true Religion. I have not the power to come up to the purity of its precepts; but here is my son: take him as your child, feed him at your table, and bring him up a Christian." At the same time he made over the sum of ten thousand rupees (£1000) into the hands of the Missionary, to defray the expenses of his son's education.

3. Another illustration of the state of public feeling in India, in respect of Heathenism, is found in the violent and systematic opposition to Christianity which is now arising in the minds of bigotted Hindoos. They have established Societies, in different parts of India, with the avowed intention of checking the progress of the Gospel, and guarding their fellow idolaters against its advancing power. Nothing but a real and pressing danger could ever have aroused the torpid minds of Hindoos to enter into such active combinations.

4. The recent accounts from the Province of Tinnevelly represent the state of that population to be so prepared for the reception of Christianity, that, to employ the words of an eye-witness, the Rev. J. Tucker, B.D., Fellow of Corpus Christi College, Oxford, Secretary of the Madras Corresponding Committee of the Society—

The subdividing the [present Missionary] Districts, and locating a faithful Missionary in each subdivision, is the one great human means to be used for the advancement of true Religion among those now under instruction, and—the Lord alone blessing His servants in their work—the entire and speedy conversion of the whole body of the village population of the southern part of Tinnevelly, and the gradual conversion of that of the northern part, and of the Brahmins and other inhabitants of the larger towns.

The Bishop of Madras gives a similar testimony, at the close of his late Visitation in that District; stating, that every faithful Missionary, who might be placed in any of the unoccupied parts of the Province of Tinnevelly, would

at once have 1500 or 2000 fresh inquirers gathered around him, who would lay aside their idolatry, and submit themselves to Christian instruction.



TRIALS OF RAM KRISHNA, A CONVERT IN THE BOMBAY AND
WESTERN-INDIA MISSION.

"TRUE Religion," remarked the late Rev. R. Cecil, "is a Divine life in the soul, which its Author first tries and then honours." Some of our Readers will remember the account of a Brahmin Convert, at Nassuck, whose name was Ram Krishna, and who, after enduring many severe trials on account of his rejection of idolatry, was baptized on the 2d of May 1841.*

After maintaining a consistent profession of the truth since that time, it has pleased God again to bring him into the deep waters of affliction and trial. May it please Him of His goodness to sanctify the visitation, and to glorify His grace in the steadfastness of His servant! The following account is given in a Letter from Mrs. Farrar, dated Nassuck, April 28, 1846. She writes—

We are told *that we must through much tribulation enter into the kingdom of God*; and we see the fact painfully illustrated in the case of the Native Converts. Their names are cast out as evil by their brethren; they are forsaken by their relatives; and their heathen countrymen would, if possible, debar them from even *a cup of cold water*. If for a time they are shielded from persecution, and find their social bereavements alleviated by the charities of Christian fellowship, then other sorrows are appointed them: it seems as though the rod of affliction were needed to keep them in the *narrow way*. Thus, poor Ram Krishna is now cast into a *fiery furnace*: may he come forth from it refined and purified as *choice gold*!

You are aware that he was married to a Christian woman, and that an infant daughter had been born to them. They lived in love and peace, and were examples to those around

* Vide the "Church Missionary Gleaner" for March 1842, pp. 28, 29.

them of the happiness of Christian union. Their cup of prosperity seemed to be full: how soon it was dashed from their lips! Ram Krishna's wife, Nancheri, had always shown symptoms of delicate health; but about six weeks ago, after a few days of very slight ailment, on account of which she had come over to our house for a change, we perceived that she was suffering from that most deplorable malady, insanity. On making the painful discovery, we immediately applied for the advice of an European physician, who kindly came, and did all that medical skill could devise for the relief of the poor sufferer. After trying various remedies, the doctor advised that the patient should be sent to Bombay, to try the effect of change of air and scene, or, if these should not be blessed to her recovery, that she might be placed under regular treatment for her malady.

Poor Ram Krishna departed with his melancholy charge, and his little daughter under the care of a nurse; but further trials awaited him on the journey. The infant left us in comparative health, with the exception of a peculiarity in its breathing, which it had had from its birth, and with which we were advised not to interfere. After its weaning this peculiarity increased, its health became deranged, and ere the afflicted parents reached Bombay they were bereaved of their child.

To him that is afflicted pity should be showed; but this law of mercy has not yet been written on the Hindoo's heart. It is one of the penalties attached to the loss of caste among them, that the individual shall be deprived of the decencies of funeral rites. His dead body may be cast to the beasts of the field, or may be tossed into a pit by people of the lowest caste, who are employed to cast out dead cattle, and by whom the Hindoos deem it the greatest degradation to have their corpses touched. Here, then, was an occasion on which the Heathen would make one, who, as a Brahmin, might have commanded their idolatrous homage, feel the consequences of his loss of caste. Ram Krishna was far from Christian sympathy and assistance, and no one would lend him a helping hand to bury his dead. He desired a little coffin to be made for his child; but the village carpenter refused his services. However, when mention was made of an appeal to the authorities, he consented to do what was required of him. But, fearing lest malice and covetousness combined might lead to the ex-

humation of his child, Ram Krishna placed her in her little coffin, and carried her with him to Bombay, where she received Christian burial. Thus closed the mortal career of little Mary, the first infantine member of the Native-Christian Church at Nassuck. She was born at Nassuck, and at Nassuck she was *buried with Christ in baptism*. We rejoice to think that, as she had *been planted in the likeness of His death*, she *shall be also in the likeness of His resurrection*.

Having arrived in Bombay, the sorrowing couple were soothed and relieved by Christian kindness. The best advice was procured for Nancheri, and her husband remains with her to tend and comfort her; but she continues a sufferer, deranged in intellect, and gradually declining and wasting away.

How inscrutable are the ways of Providence! We had hoped that this young couple would have been as a fair beacon to their countrymen, a holy leaven among them: now, not only is their usefulness curtailed, but Satan triumphs, and the Heathen will say, *Where is now their God?* They will ascribe the affliction which God has sent His children to the power and vengeance of those false gods whom they have forsaken and renounced. Yet our confidence in the overruling power, and the goodness and mercy of our God, remains unshaken. *Clouds and darkness are round about Him: righteousness and judgment are the habitation of His throne.* Such judgments will, as Mr. Farrar remarked, affright hypocrites, and deter them from intruding into the Sanctuary of the Lord; *but Wisdom is justified of all her children.* Bright beams of mercy strike through even this dark cloud: the bow of promise irradiates its gloom. The reality of Nancheri's conversion, the soundness of her Christian principles, were manifest even in her derangement. Her aberrations were those of a Christian mind. She uttered none of those impious and offensive expressions to which her countrymen give vent, not only in madness, but also in anger. Sometimes she was cast into deep melancholy at the remembrance of her sins; while her *adversary* hid from the eye of her faith that precious blood which *cleanseth us from all sin*. But the very sins which she deplored could only have been revealed to her by that Spirit who convinceth *of sin*: they were of such a character that a Heathen would not have discerned their sinfulness. Her husband, too, tended her in her disorder

with the patience and tenderness of a Christian husband, exhibiting neither the selfishness nor the apathy of the Hindoo; but quietly waiting upon his God, and seeking to comfort himself in His word, he submitted to *the rod*, knowing who had *appointed it*. His only complaint was, Alas! I have not walked closely with God, as I should have walked. How precious is that Gospel which produces such fruits! how wisely is it adapted to all our wants! It gives us the solution of all our difficulties, and illumines our deepest sorrows with a hope full of immortality.



DIRECT MISSIONARY WORK IN BENARES, NORTH INDIA.

WE extract the following particulars from the "Seventh Report of the Benares Provincial Church Missionary Association, and Orphan Seminary," for the year ending Sept. 30, 1845. The Rev. W. Smith reports, after lamenting the want of success in conversion—

Nevertheless, there are some encouragements. At Sigra a Christian population is gradually growing up, some of whom promise well, and all are orderly in their conduct. The Christian village is progressing, and the Means of Grace are regularly attended by the children and adults. In the city, too, our Chapels and Preaching-places are, upon the whole, well attended, though the Chapels not so well, perhaps, as in past years; and at the Preaching-places more opposition, I think, has manifested itself. Thus the *wells of Salvation* are opened, and, on the Mission Premises at least, many, I trust, *draw the water of life with joy* from them; while, in the city, some of them look at it, but, alas! *the well is deep*, and they have *nothing to draw with*; while many insist that it is not the water of life, but poison.

Reflection on the gradual manner in which Christianity has thus far spread in India has been a source of comfort to me; a subject which has been lately brought to my recollection by the perusal of the Rev. M. Wilkinson's book, entitled "Christianity in North India." It may be, as I heard it lately remarked, that open success is wisely withheld, until, by constant preaching, itinerating, discussions, distribution of books, and Christian education, the train, so to speak, be laid to the fabric of Hindooism, and the whole

be destroyed ere its upholders be aware that any thing has been effected. Still I must repeat, what I have stated in former Reports, that, as far as Benares is concerned, the number of Labourers bears no kind of proportion to the labour. In reference to this point, I was lately struck with the following remarks in Scott's Commentary on Judges i. : "No detached efforts, however judicious and spirited, without steady and constant perseverance, can effect important changes, or give permanent and enlarged success to true Religion : for all such attempts may be compared to raising a large weight to a great height, in which the whole labour is lost if the exertion ceases before the object be fully attained."

And the Rev. C. B. Leupolt writes —

Of my city work I cannot say much yet. I have regularly gone to preach two or four times a-week, just as I have been able. The Congregations seem to me to be smaller than they were four years ago ; but I find that they increase daily. A change has taken place in the minds of the Natives, which I should think is for the better. They listen with equal attention ; and those who have come forward to argue, or rather to ask questions, have all asked such as have given me joy, viz. Why did Christ die ? What is the nature of sin ? Why was it necessary for Christ to die ? Could not God pardon sin without a sacrifice ? How do you expect to be saved ? Why do you wish all men to become Christians ? &c.

Among the inquirers, I have had but one whom I believed to be sincere. This young man was a native of Ghazeepore. Mr. Broadway met him at Mirzapore, when visiting that place, and brought him to Benares. Here he was instructed by Mr. Broadway, and also by me ; and as we believed him to be really sincere, and he was very anxious to be baptized, we received him into the Church of Christ in August. He was soon after called home by his parents, and the accounts we have received from him since then are good. He writes to Mr. Broadway every week. He has informed me that a Punchait* was held upon him, at which it was determined

* A jury of arbitration, usually consisting of five persons ; from whose decision there is an appeal to the regularly-constituted tribunals, or courts of justice.

that he should go to Juggernaut, and from thence to Benares, and afterward feed 500 Brahmins, to recover his caste. But he told the Punchait that Jesus Christ had nowhere said so; that he had become a Christian; and that as such he would live and die. His mother soon relented, saying, she did not know what her son believed, but she knew that he had become a better son, having left his naughtiness behind. He is as yet a young Christian. May the Lord keep him in His Name, and complete the work begun in him!

Upon the whole, I see no cause for discouragement; but much for active exertions and earnest prayer. Lord, *send forth labourers into Thy harvest!* to Benares, and into the whole world, able men, of a right mind, of zeal and perseverance, devotedness, and love to Christ and His work!



CONVERSATION OF A NATIVE TEACHER IN NEW ZEALAND
WITH A ROMAN-CATHOLIC PRIEST.

ON the 29th of April 1844 the Ven. Archdeacon Brown, who has charge of Tauranga and the surrounding District, left his Station for Auckland, and in the course of his journey arrived at Hanga, at which place he writes—

The Native Teacher left with me to partake of the Lord's Supper on Lord's-day next at Matamata. He mentioned to me that his Pa had lately been visited by two Roman-Catholic Priests, one of whom told him that our Church was wrong, and hence our daily confession, "We have erred and strayed from Thy ways like lost sheep;" which, he added, meant that we had strayed from the true Church, which was the Roman Catholic! The Teacher, however, told him that the confession was of much earlier date than either of the two Churches, and, turning to his Psalter, he read the last verse of the 119th Psalm. The Priest then objected that our Church must be in error because our Ministers married, which the Apostles never did. "That is wrong," replied the Teacher; "for Peter's wife's mother was healed by Jesus Christ of a fever." "Yes," retorted the Priest; "but John was not married." "Show me a passage," said the Teacher in his simplicity, "in which we are told that John was not married. I have shown you one in which it is proved that Peter was." The Priest

thought proper to decline any further controversy with one whose instruction was simply drawn from the Scriptures, and pursued his journey.



PROGRESS OF THE GOSPEL AT SILOAH, JAMAICA—FAILURE
OF THE REV. F. REDFORD'S HEALTH.

IN our Numbers for June and November 1845 our readers will remember that we gave them accounts of a very encouraging nature from Siloah, which was re-occupied by the Rev. F. Redford in December 1844, after it had been without a Missionary for two years and a-half. It has pleased God, in His mysterious providence, that this Station should again be left desolate, under peculiarly trying circumstances. On the 12th of December last Mrs. Redford was taken to her rest, in a very sudden manner; and the health of Mr. Redford has since so seriously failed, that no course remained open to him but an immediate return to this country. To all human apprehension this is the more to be lamented, from the highly encouraging condition of the Missionary work at that place; as will be seen in the following extracts from a Letter dated Jan. 9, 1846, about three months before his departure—

The cause of Christ in the conversion of sinners to Himself is evidently progressing. By the Divine blessing accompanying the simple message of reconciliation through faith in the merits and death of our compassionate Saviour, souls are being drawn to His cross, to be *saved from wrath through Him*.

During the last half-year twenty-five persons have come forward to be instructed in the way of God more perfectly, preparatory to their being admitted to the Sacrament of the Lord's Supper. Many of these I look upon as my own children in Christ. I have now an interesting class of 114 Candidates for that sacred ordinance, desiring, like *babes in Christ*, to receive the *pure milk of the Word* that they may *grow thereby*. The Communicants have increased, during the half-year, from 247 to 312, the number now on the list.

Another interesting portion of the Congregation is a class of Candidates for Confirmation, consisting of 282 persons, who assemble for catechetical instruction on a week-day with the Candidates for Communion.

The Congregation on the Lord's-day has continued to increase, until there is no more room for them. The Church is only adapted to contain 850 ; but it is now generally crowded with from 950 to 1000 persons. The attention with which they listen to the words of life is very striking. They join in the responses of the Church Service so heartily as to render the Clerk almost unnecessary. The building is still unfinished. I have nearly 200*l.* in hand for the completion, and have been only waiting for the architect's plans ; but now, as it must be considerably enlarged, it will require nearly double that sum.

The Week-day Congregation at Accompong, although, from the comparatively limited population of the town, it cannot increase in the same ratio as that at Siloah, numbers about 230. Wednesday morning is a rest from their daily toil, and to it they look forward with great delight ; often coming over the mountains to meet me, that they may by the way hear something of *the things which belong unto their peace.*

The Schools of the district are going on, upon the whole, satisfactorily ; although, for want of school materials, class books, &c., the children have not a fair opportunity of improving as they otherwise would. It will be a joyful day in the Nassau when the slates, copy-books, &c., ordered in February or March last year, shall arrive. The Accompong School has been more or less interrupted for two months by the illness of the Schoolmaster ; but the number of scholars has not diminished. Could I only meet with a suitable Teacher, I would at once open a third School in the north-west part of my district, about ten miles from Siloah, which is much required : there was one there formerly, supported by the Society. The people are willing to build a School-house, and it might be commenced with 70 children, who are now running about half wild in the woods ; but it is very difficult to meet with a well-qualified Teacher.

The present prospects of this Station, so far as the people are concerned, are full of encouragement : I cannot mention

a single feature of a contrary character. The Negroes are quiet, orderly, and teachable: they love the Truth, and their Minister for the Truth's sake. When sitting in our incommensurable Church, crowded together almost to suffocation, their eyes fixed in breathless attention, fearful of losing a word, they present a more vivid picture of a people thirsting for the waters of life than I could previously have conceived—widely different from that listlessness and inattention so painful to witness, but so frequently manifested, in Congregations more highly favoured than they. Many of my Congregation have to walk twelve miles to Church, and some from that to twenty miles; and yet they never repine at the distance or the fatigue: when they hear of their “sweet Massa, Jesus,” they think themselves amply repaid for their toil. As a congregation, they show by their works that the Religion of many of them consists in something more than attending Church and hearing sermons. There are not wanting fruits of faith, which prove that the Gospel has come to them *not in word only, but also in power*. Notwithstanding that they are a very poor people, and that the leading feature in the Negro's character is selfishness, they have contributed during the past year, including the collection mentioned in my former Letter, toward the support of the Schools, and other expenses incidental to the Station, and in alms to the poor, no less a sum than 163*l.* 19*s.* 8*d.* sterling. Their mutual forbearance, although naturally quarrelsome; their sympathy for the wants of the distressed and afflicted; their mutual love; and the desire which they evince for each other's spiritual welfare; all tend to show that they feel, in some measure, the responsibility which rests upon them as members of the Redeemer's mystical body.

With reference to this afflicted Station, our readers, we doubt not, will *pray the Lord of the harvest to send forth labourers into His harvest.*



PARAPHRASE ON THE LORD'S PRAYER.

FATHER! as a little child
 Cast I all my care on Thee:
 Calm my passions rude and wild;
 Guide me, so shall I be free.

Father ! by that name Thy Son
 Taught us how immense Thy love !
 He, Thy best beloved, hath done
 All His errand from above.

And our ransom He hath paid
 With a gushing tide of blood :
 Down for us His life He laid ;
 In our guilty place He stood.

For His sake I plead my cause—
 View me in the Saviour's face :
 Oft I slight and break Thy laws ;
 Judgment seek I not, but grace.

Dwelling in the heavens high,
 Low Thou bend'st a willing ear :
 Harken to each contrite sigh ;
 Wipe away each starting tear.

Teach me Thy blest name to know ;
 Send Thy Spirit as a dove ;
 May I do Thy will below
 As Thy will is done above.

To the sheepfold of the Lord
 Lead the scattered nations home ;
 Soon, without the ruthless sword,
 May Thy happy kingdom come.

Day by day my daily bread
 Give me with a liberal hand :
 By Thy bounty I am fed,
 Upright by Thine aid I stand.

Many are the debts I owe ;
 Yet a full release I crave :
 Ever in Thine anger slow,
 Mercy finds Thee prompt to save.

If my brother owe a mite,
 Freely I forego my claim :
 Dare my lips, defiled with spite,
 E'er pollute Thy holy name ?

From temptation's luring snare,
 Open foe and treach'rous friend,
 Sinful thoughts and wasting care,
 Father ! me Thy child defend.

So for ever shall I sing,
 With the glad celestial host,
 Might and glory to my King,
 Father, Son, and Holy Ghost.

G. W B.

CHURCH MISSIONARY

GLENER.

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AUGUST, 1846.

VOL. VI.

OBSERVANCE OF THE LORD'S-DAY IN SIERRA LEONE.

THE following passage is extracted from the Society's Forty-sixth Report, read at the last Annual Meeting—

As an illustration of the influence of the Gospel over the minds of people only lately taken under instruction, in inducing them to obey the Commandments of God, the following fact may be mentioned.

One of the Stations taken up by the Society during the last year is Tumbo, a village beautifully situated near the sea, and containing a population of about 500. There is no Missionary or Catechist residing in the place; but it is occasionally visited from Kent, six or seven miles distant, by the Rev. F. Bultmann, and more frequently by Mr. Joseph Wilson, a Native Catechist who resides at Russell, distant two or three miles. While Mr. Wilson was holding Service on the 6th of April 1845, two European Captains entered the School-room, and paid great attention. "After the Service," Mr. Wilson writes, "they expressed their surprise at the Church Missionary Society evangelizing not only the largest places, but little villages in the Colony." These men had come in order to purchase poultry; but finding that the people there would not sell on the Lord's-day, they attended Divine Service, and then returned to their ships.

SOME ACCOUNT OF THE EGYPT MISSION.

THE Rev. G. G. Cuthbert and the Rev. T. G. Ragland, on their way to India by what is called the overland route, had an opportunity of visiting, for a few hours, the Society's Establishment at Cairo. In a Letter dated Cairo, Dec. 15, 1845, addressed to a

friend in this country, Mr. Ragland gives the following account of the Egypt Mission—

You would like to have some account of the progress and prospects of the Mission in this place. I will give you all I can gather, after first telling you what I have been able to learn about the two principal classes of people in Egypt. The Copts form only about one-sixth of the present population of Egypt. They, more than any others, are the genuine descendants of the ancient Egyptians. Their veins have received, in former times, small admixtures of blood from intermarriage with Greeks and Romans, and, in latter days, from Arabs; but, on the whole, they may be considered the representatives of the subjects of the Pharaohs, and their features are said to bear a great resemblance to those of Egyptians in old historical paintings. They are Christians, as you know. St. Mark preached the Gospel and was martyred at Alexandria; and on the site of his martyrdom a Church is, by report, said to be built. About the sixth century they became, with some exceptions, Eutychians, believing in the doctrine of one nature in Christ, or Monophysites. This doctrine was most perseveringly preached in Egypt by a hermit of the name of Yacoub, whence they are termed Jacobite Christians. They are worshippers of the Virgin, invokers of Saints, reverencers of sacred pictures, to a sad degree will-worshippers, and neglecters of the body. Their Services abound with superstitious mummary. The calendar is full of long, painful fasting-times. They pray privately seven times a day. The more pious repeat the whole book of Psalms daily. The less learned say, at each time of prayer, the Lord's Prayer three times, and "Lord, have mercy upon me!" forty-one times. The reason that the Copts form so small a part of the present population of Egypt is, the number of apostacies to Mahomedanism which have taken place from the first conquest of Egypt by the Arabs, under the Saracen Caliph Omar, about A. D. 650, until the present day. They have been subjected to many and very grievous persecutions, and many have, in consequence, left Christ for Mahomed, and quickly become entirely mixed with their infidel and Arabic fellow-citizens. Their ecclesiastics are subject to the Patriarch of Alexandria, who usually resides in Cairo. They have no settled revenues; but live upon the offerings of the faithful—*alias*, by begging. They are,

generally speaking, moral men ; and when made Priests it is usually by compulsion, either real or apparent. All Copts were, until very lately, obliged to wear black turbans, and condemned to restrict themselves to the use of asses. White turbans and horses were considered to be too good for any persons but Mussulmans. Mahomed Ali's more tolerant rule has encouraged a few Copts to aspire to these luxuries ; but the great number of black turbans still to be seen in the streets, especially in certain quarters, show that the greater number of the Copts are still afraid of the sleeping law.

Mr. Krusé* says that he has less difficulty in getting the attention of a Mahomedan than of a Copt. He appears to be much depressed by his little success. We saw, however, the morning we breakfasted with him, six persons, some Copts and some Mahomedans, gathered together in a room (the mundarra, or receiving-room) on the ground floor of his house. They were engaged in listening to Mr. Krusé's Assistant, who was reading and explaining to them the Psalms of David in Arabic. These six were part of a body of fifteen who assemble almost every evening, in the same room, to read the Scriptures with Mr. Krusé. He has great hopes of several of these inquirers.

The Mission Chapel is a room, neatly fitted up, capable of holding about 80 persons.

The Younger Boys' School, on the morning of our visit, had an attendance of about 100, Arabs and Mahomedans. They were learning to read both Arabic and Coptic characters. Arabic is, of course, the only language which they understand. Coptic is confined to the Coptic Priests, or, rather, it is a dead language, the Priests only knowing so much as to enable them to understand with difficulty the prayers of their Church, which, though not understood by the people, are still in that language. They stare, and almost shudder, when the expediency of having their Services in Arabic is proposed to them. Shall we, ought we, they say, to address the Lord, and to recite the mysteries of our faith, in the same tongue in which our infidel neighbours worship ?

The Boys' School has two Teachers—one an Arab, the other a Coptic Priest, Abuna Tecla. While we were in this School Abuna Macarius, a Coptic Priest whom Mr.

* The Rev. W. Krusé is one of the Society's Missionaries at Caïro.

Krusé met a few months since, when visiting in the district of the Faïoum, came in. He seemed pleased to meet with two more Abunas than he had expected to see. I found a word or two of Arabic to address to him. When with us in the Chapel he appeared to be very devout, standing in one spot nearly the whole time, and his lips moving quickly in prayer.

The Upper Boys' School consists of 17 youths, approved by the Coptic Patriarch. They are clothed, boarded, and fed, by the Church Missionary Society. Three or four of the eldest are already in Deacons' Orders. They read and speak English with tolerable accuracy. We examined them, and found them to have a good knowledge of the Bible—equal to that of the first class of an average English Sunday-school. They sang and chanted tolerably. Their writing was very neat. Beside these seventeen, there were five or six more—not on the foundation, so to speak—likewise approved by the Patriarch, to fill up vacancies among the seventeen.

Lastly, we visited Mrs. Lieder's own Girls' School. There were 120 girls present, busily engaged in reading and learning lessons. They were of many races and many classes of Egyptian Society—principally Copts, heavy and stupid, or Arabs; but mixed with these were several Syrians and Greeks, some Jewesses, and one or two Georgians and Circassians. Most had their fingers tinged with khenna, several had their eyelids darkened with kholl, and some had their foreheads, necks, and arms adorned with diamonds and other jewels. Formerly the girls in this School were taught English; but this practice has been for some time discontinued. Their instruction is based on the Bible.



ILLUSTRATION OF THE MODE OF PREACHING IN INDIA.

A VERY interesting little book has just been published, entitled "Recollections of an Indian Missionary, by the Rev. C. B. Leupolt, Missionary at Benares." In describing the manner of preaching to the Hindoos, Mr. Leupolt mentions the fact, that the Missionaries find it exceedingly useful to communicate religious instruction, as much as possible, in parables; and that, by this means, the people fre-

quently enter heartily into the subject discussed, and often ask questions, or reply to questions which the Missionaries intended to answer themselves. Among other illustrations of this mode of teaching he gives the following—

I one day preached on the general corruption of mankind, and the impossibility of being saved by our own works. A person present expressed his surprise at my assertions, and thought it strange that I should enforce the necessity of our keeping *the whole law* if we desired to be saved by our own merits. It was unjust, he urged, to consider a man *cursed who confirmeth not ALL the words of the law to do them*; and cried out, "How can this be true, that *whosoever shall keep the whole law, and yet offend in one point, he is guilty of all*? How can this be? If I keep six of the commandments, and break four, have I not kept the majority? and is not God in justice bound to give me Heaven, because I have kept two more than I have broken?" In explaining these truths we can easily make ourselves understood to cultivated minds; but I could never make the common people understand me without a parable. Instead of entering into an argument, I have often replied by describing a scene on the Ganges—"The day was dismal, the wind roared, the thunder pealed, the lightning was vivid, the waves of the Ganges raged, the stream was swollen, and the current rapid: the infuriated elements threatened destruction to every vessel on its waters: no boat could outlive the storm for any length of time. But, see, what is that? It is a boat in distress, filled with people, rapidly hurried along by the waves. Between the peals of thunder the shrieks of the people are heard: they fear the rocks on the shore to which the current is driving them. What can be done for them? Could they but be drawn into this creek they would be safe. Those on the shore look anxiously around, and discover a chain lying near them. A man instantly fastens a stone to a rope, binds the other end to the chain, and flings the stone into the boat. The rope is caught; the people eagerly lay hold on the chain; while those on shore begin to draw them, amid the raging elements, toward the creek. They already rejoice at the prospect of deliverance; but when they are within a few yards of the land ONE LINK of the chain breaks—I do not say TEN links, but ONE link, in the middle of the chain.

What shall these distressed people do now? Shall they still cling to the unbroken links?" "No! no!" exclaimed one of my hearers: "overboard with the chain, or it will sink them the sooner." "What then shall they do?" "Cast themselves upon the mercy of God," exclaimed another. "True," I replied. "If one commandment be broken, it is as though all of them were broken: we cannot be saved by them: we must trust in the mercy of God, and lay hold on the almighty hand of Christ, which is stretched out to save us." I have frequently used this parable, and always found it to answer.



MISSIONARY EXCURSION FROM SHANGHAI.

IN our Number for December last we gave an account of one way in which the Chinese might be reached by the Gospel—in the distribution of Religious Books and Tracts. The account which we shall now give shows that even public preaching is available, and that its exercise is attended by encouraging circumstances. In June 1845, the Rev. G. Smith, being at Shanghai, started, in company with the Rev. W. H. Medhurst, the Rev. Dr. Lockhart, and the Rev. T. M'Clatchie, on a Missionary excursion up the river on which Shanghai is situate. Having begun their voyage at midnight, they had advanced more than twenty miles up the river by the morning, and eventually landed at a small hamlet. Mr. Smith relates—

We landed amid about a hundred villagers, who quickly gathered around us to receive books, which were distributed to the most intelligent of their number. Mr. Medhurst afterward addressed them for about ten minutes; and, finding that they were principally professors of the Roman-Catholic Religion, dwelt on the more prominent truths of the Incarnation and Atonement of Christ, to which they assented; but, on his subsequently enlarging on the necessity of trusting in Christ alone as the Saviour, and the sinfulness of raising other Saviours and Mediators—such as the Virgin Mary, who was only a sinful mortal like ourselves—they appeared to be somewhat staggered, and looked in his face as if incredulous and distrustful of his remarks.

We were informed that three or four European Padres were in the habit of visiting the neighbouring villages ; and that, at the distance of a mile from the next large village which we visited, named Má-kiáu, there was a Church at which Worship was performed. After walking two miles over the fields to this village, and passing through a long street with shops on either side, we entered the temple of the tutelary deity of the place, Ching wáng meáu. Here, before the huge idol in the principal space, Mr. Medhurst stood and preached for twenty minutes to about 200 people, who gathered around us, and, being unaccustomed to such public instruction, were rather noisy and boisterous in their remarks ; one Chinese, especially, hastening to take advantage of the concourse by hawking his ware and vending sweetmeats, beating together two pieces of wood to draw attention to his part of the building. Returning to the outer gate, Mr. Medhurst again took his station on a bench, and addressed them. When about half-way through his discourse, a Native brought him some tea, which he stopped to drink amid the applause of the crowd, and then resumed his instruction.

From this spot we walked to a temple a mile distant, abounding with numbers of Buddhist idols, which were mostly arranged in triads. Here the same incidents again occurred ; the people listening with much apparent attention, and assenting to every truth propounded. Pointing to the principal warrior idol, Mr. Medhurst dwelt on the folly and sin of worshipping such a senseless object in the place of the one true God, and of bringing our wants and distresses before so mis-shapen a block. They all laughed, and assented to the truth of this remonstrance. When asked again, why, then, they did not act differently, and cease such absurd practices, they again laughed, and appeared to be ashamed of their superstition, though their good humour was not in the slightest degree disturbed. Here we had tea, as usual, served to us, and the best seats hastily procured for us.

Near this point the boat had, with the rising tide, been brought for us to embark, and we passed down the stream, on our return, about two o'clock P.M. From time to time the people in the fields around ran toward us, leaving their work, and shouting to us a request for a book, which they were disappointed at not receiving. At last, witnessing

one Chinese very importunate, I went to fetch a copy of Luke's Gospel for him. No sooner did he perceive it, than he addressed most earnest entreaties to the boatmen to steer nearer the shore, along the banks of which he had been running to overtake us: watching my opportunity, I folded up the book, and threw it safely on the dry bank. He received it with apparent joy, and was very lavish in his thanks.

Before entering the broad river, we landed, and distributed Tracts at an oil manufactory, where a number of families were congregated.

On the north bank of the river we landed, and passed through a long village, named Min-Háng, where we had a large number of eager applicants, who accompanied us to the boat, in which we again embarked, and, after a few unimportant adventures, arrived at Shanghai about 11 P.M.



ESTIMATE OF THE TINNEVELLY MISSION, BY THE BISHOP
OF MADRAS.

THE following account of the Tinnevelly Mission—so fully described in our Numbers from February to July inclusive, 1844—is taken from a Missionary Charge delivered by the Bishop of Madras at Palamcottah, on the 29th of September 1845; a short time previous to the persecution, of which we gave an account in our Number for February last. His Lordship writes—

Within the last two years the attention of all Christians, both in England and in India, has been much drawn to Tinnevelly, in consequence of the decided and extensive movement among its people towards the Gospel of Christ. That movement is still progressing, and with a steadiness unchecked, and indeed strengthened, by opposition, and yet utterly free from feverish excitement, which is a sure sign of a healthy vitality. It has none of the usual accompaniments of popular movements, the mere *crackling of thorns under a pot*; and the fire has evidently not been kindled by man. Those who are acquainted with the previous history of the sowing of the good seed in this province, see, in the result, the raising up of a spiritual harvest, in precise accordance with what we are taught to look for when we

sow good seed in good ground. For many years it has been under Christian tillage; and now the Church has begun to gather in: it saw *first the blade, then the ear, after that the full corn in the ear*. There cannot be a doubt that *these fields are now white unto the harvest*.

* * * *

There is, however, a fact connected with the history of the operations of the Church in Tinnevely, which, although well known in India, ought to be made equally well known in England. Under the free grace of God, and the life-preserving as well as life-saving influence of the Holy Spirit, I attribute the present spiritual condition of this province, in a very great degree, to the Church Missionary Society. If that Society had relaxed its efforts, or, I should rather say, if it had not redoubled them as circumstances demanded, the attention of the Church of England would not, in all human probability, have been attracted, as it is at present, to this promising field of labour.

* * * *

I find its Missionary Map divided into thirteen districts, over each of which presides a Clergyman—European, East-Indian, or Native. Of these districts, five are attached to the Mission of the Society for the Propagation of the Gospel in Foreign Parts, and eight to that of the Church Missionary Society; but though sent out by two different Societies, I fully believe that there is but one mind among my reverend brethren here—an earnest desire to spend and be spent for the Lord Jesus.

The Society for the Propagation of the Gospel maintains in the province 75 Catechists and 53 Schoolmasters; whilst 204 Catechists and 137 Schoolmasters—a noble army of subordinate Labourers—are supported here by the Church Missionary Society.

Each district has its duly and distinctly-organized Congregations, more or less numerous, and more or less truly converted to God, according as it pleases Him to draw the Heathen to Christ by the instrumentality of each of His servants, some of whom gather thirty-fold, some sixty-fold, and some a hundred-fold. Each district has its Mother-Church, its Chapels or Prayer-houses, its Schools, and its Christian villages. Every member of every flock is well known to his Minister, so far as man can be known to his fellow-man. The Catechists and Schoolmasters do THEIR

OWN WORK, not that of the Missionary, who commits to another no labour which, consistently with his strength, he can himself undertake.

* * * *

Whilst, then, we have no warrant to look for any miraculous interposition of God in behalf of this land of darkness, but must be content to abide His pleasure as sowers in hope, whether or not we may be permitted to reap in joy, those in England who anxiously watch the progress of the Gospel in India will be thankful to hear, that, since my last visitation of Tinnevely, upward of 18,000 souls have been added to the Church. What will the man of the world, who cares for none of these things, say to this? How will the enemies of Missions—and all are in fact enemies of the Missionary cause who do not support it according to the means for doing so, be it of rank and influence, of talent or of wealth, which God has placed at their disposal—how will the MANY enemies of Missions gainsay it? I speak *the words of truth and soberness*, when I say that the Gospel is making a steady progress in India, and most especially in Tinnevely; and that though man may doubtless hasten, he cannot possibly stop it. I am fully aware of the import of my words, when I declare my persuasion that there is among the Native Christians of India a faith as sound, a hope as certain, and a charity as real and abiding, as can be found in the most favoured Christian land; and I wish from my heart that the Gospel were as precious to all professing Christians among ourselves as it is to hundreds of those poor and too-often despised men, who have been called, by God's grace aiding the labours of our Missionary Clergy, *out of the darkness of Paganism to His marvellous light*.



INFLUENCE OF A MISSIONARY IN RECONCILING CONTENDING PARTIES OF NEW ZEALANDERS.

WE have at various times* given accounts from the Rev. G. A. Kissling, stationed at Kauakaua, Hicks' Bay, of the progress of the Gospel in that part of New Zealand. The circumstances which we are now

* Vide the "Church Missionary Gleaner" for August and December 1844, and for January 1845.

about to relate, extracted from Mr Kissling's Report for the half-year ending June 30, 1845, furnish an additional instance of the blessed influence of this *Gospel of peace*.

During a Missionary Tour through his district, Mr. Kissling was overtaken by a messenger, bearing the news that the people at Te Kauakaua were at war, and that his interference was urgently needed. On his arrival at the Station, he found that the disturbance had originated in the reported sin of a young man, connected with an influential Tribe, and that his offence had brought upon him the retaliation of the principal Chief, a Heathen. The cause of the offender had subsequently been taken up by a party headed, unhappily, by a baptized Native, named Agrippa. Matters became gradually more serious, until Mr. Kissling, finding his admonitions of no avail, proposed that the Chief and his opponents should meet before the Mission-house. Mr. Kissling then relates—

At last the warriors met, the Chief occupying one side of my garden, and Agrippa, with his mob, the other. To describe the fierceness with which they eyed each other is next to impossible; but I almost trembled for the consequences of having brought these hostile parties into so close a contact. The Lord, however, gave me strength; and, placing myself between these men of violence, I asked whether they would agree to my commencing the business with prayer. They all assented, and knelt on the grass. I began with our most excellent Litany, and one and all joined in the responses with as much fervour as though they were devout members of the Church of Christ. Some other Collects, bearing on unity and peace, having been offered, I addressed them on the evil effects of war, and pressed for a reconciliation between them. The parties then respectively addressed each other, dwelling at some length on the points wherein they considered themselves aggrieved; but, perceiving that this course was likely to kindle the fire afresh, I asked, "What is the good of your long talk? Arise, and make peace!" As if moved by a secret spring, they all jumped up, gave each other the hand, rubbed noses, and

exclaimed, "It is finished! It is finished!" The Chief and Agrippa only still kept at a distance; but when I took Agrippa by the hand, and led him to the Chief, these two also rubbed hardy noses, accompanied with a tangi (crying, or mourning). A few sprinklings of unfriendly feeling were subsequently observable; but the storm of passion was effectually quelled.

I have related the above case—many others of a similar nature occur in the course of my labours—with a view to make two brief remarks upon it.

1. The conduct of those of the New Zealanders who have embraced the Gospel still shows what *spirit* they were of in former days: *the old man* still lurks within; nor has the Truth, generally speaking, such abiding influence over them as to check, on particular occasions, the ferocity of their tempers and the deceitfulness of their hearts. Here, therefore, lies the chief source of our trials.

2. The Missionary, in applying the precepts of God's Word to the establishment of peace among the Natives, indeed enjoys their confidence to a considerable degree; but this holds good principally in matters between Natives and Natives, and not between Natives and Europeans, or foreigners. In the latter case, his judgment is naturally suspected to lean toward the side of his countrymen; hence it is, I suppose, that the endeavours of the Missionaries in the North, in persuading the Natives to peace under most trying circumstances, have had apparently so little success.



MISSIONARY HYMN.

Go forth to the Isles of the Ocean! Go forth!
 Bear the Message of Peace to the South and the North!
 Jehovah has published His righteous decree,
 That the Heathen Messiah's possession shall be.

Go forth! for *the time of the end* draweth near,
 And the gods of the Heathen are quaking for fear;
 And the hands which WERE lifted to stone and to wood,
 Now invite us to come, uprais'd to our God.

Not in *might*, not in *power*, is our trust; not the sword;
 Our banners we raise in the name of the Lord:
 The conflict with darkness and sin ne'er shall cease,
 Till the kingdoms of earth own the Sceptre of Peace.

St. Erth.

CHURCH MISSIONARY GLENER.

No. 9. SEPTEMBER, 1846. VOL. VI.

HOPEFUL DEATH OF A COMMUNICANT IN SIERRA LEONE.

WE take the following account from the Journal of the Rev. J. Beale, who has lately returned to Sierra Leone, and is stationed at Freetown—

Jan. 18, 1846—Hannah Farmer, one of the oldest Communicants of our Church in this country, sent for me in haste, informing me that she felt very weak and low. I went immediately, and found that death was approaching very fast; but she was perfectly collected and tranquil. She said, with evident pleasure, as I entered the room, “Massa, me glad for see you once more.” I said, “You appear to be very weak, and will soon enter another state.” “Yes, Massa,” she replied; “but Jesus is my pillar, my rock: I build upon Him.” I asked if she were afraid to die; to which she gently replied, “No; Jesus take away all my sin: He is my pillar. I shall soon see,” she said, “many of them Ministers who have gone before.” She then mentioned, with particular pleasure, the name of her former Pastor, the Rev. W. B. Johnson, who had been made useful in bringing her to God. Her few remaining words were either spent in prayer to be sustained in her sickness, or in thanksgiving for mercies received. A few hours after I had left, she breathed her last; and her spirit was, I doubt not, received into the Paradise above.

After the Sunday-school was over, the corpse was brought into the Church, attended by a large concourse of people. Their appearance was imposing, and their conduct becoming. When they left the Church for the burying-ground I could not but reflect on the present condition of this people as compared with their condition a few years ago. Formerly they would have rent the air with their

lamentations, and mourned as men in despair. Now, they formed themselves in regular order, and walked two and two in almost breathless silence. Most of our Church Members attended, dressed in white—of the Males, 65 ; of the Females, 97—beside many others who joined the procession as it advanced. If Christianity had done nothing more for this people than calm their passions and bring them into order, it would have done much ; but here its blessings do not stop. It has done for them very much more : it has opened rivers of joy to the distressed, cheered the desponding, and supported many, like Hannah Farmer, in the last extremity of dissolving nature.



ACCOUNT OF BENARES, NORTH INDIA.

ONE of the chief Stations of the Church Missionary Society, in the north of India, is, as our readers are aware, the city of Benares. The following general account is extracted from the Rev. C. B. Leupolt's "Recollections of an Indian Missionary"—

Benares is one of the largest towns of India ; and was ceded to the English in the year 1775. It is situated on the left bank of the Ganges, 421 miles north-west of Calcutta. The Hindoo name for it is Kashi, "the Splendid," where Siva is said to have reigned. I have heard the people assert that it was built of gold and silver and precious stones ; but that, as we are now living in the Cali Yug, or iron age, the buildings appear to us as if constructed of bricks and mortar, or of mud.

According to the Hindoo map, the city is in the centre of the earth, all the other countries of the world lying around it ; and it is believed by some to be 80,000 steps nearer to heaven than any other part of the world. Ten miles around Benares is said to be holy ground ; and therefore, whoever dies in Benares, or within the Panch Kosi—i.e. within ten miles of the city—is sure of going to heaven, although he may have been the greatest sinner in the world. I have been told that even Europeans, though they eat beef—which the Hindoos suppose to be the greatest sin—if they die at Benares, will be received into heaven. As I was reading one day with my Pundit, he told me a falsehood. I

charged him with the sin of lying. "Why, of what consequence is it?" was his reply: "do I not live in Benares?"

The city being considered so sacred, many rich persons come there to die. A very great number of pilgrims also resort thither annually; and many Rajahs and Native Chiefs have their regular delegates in Benares, to perform for them the requisite poojahs, or prayers and ablutions, and to bring the necessary offerings.

The streets of Benares are very narrow; some of them too narrow to admit of any conveyance to pass through them. The whole length of the city may be about four miles, and the breadth of it about two and a half. Some of the houses are large, being from four to five stories in height.

There are several public buildings in Benares. The most conspicuous is a mosque with minarets or high towers. It was built by the Emperor Aurungzebe about two hundred years ago, who destroyed a Hindoo temple to make room for it. It is near the Ganges, and affords an extensive view of the city and of the surrounding country. Not very far from it is an observatory, built of stone by the Hindoos, but not now in use.

The temples of Benares are numerous; and some are very handsome, and even splendid. The chief is that of Bisheshwar. It is one of the largest temples in India, and is considered by the people as standing on the most sacred spot in the world; the spot where, some hundred thousand millions of years ago, Siva had his throne. The temple stands in the centre of a large court. This court is surrounded by a high wall, which is covered in like a verandah, and divided into cells, each of which contains an idol. In the centre of the court stands the principal building, elegantly carved and richly painted. In this temple the chief idol stands. Above it is a large bell suspended, and to the right is a small room called the holy place.

The finest view of Benares is obtained from the opposite side of the Ganges. Along this river, from one end of Benares to the other, are numerous ghauts.* Many richly-carved temples ornament them and the city at large. The

* Landing-places, or flights of steps leading down to the water.

number of idols cannot be ascertained. I one day asked a Brahmin how many idols he supposed there were in Benares? He replied, "I cannot say; but sure I am that there are more idols in Benares than men."

On the western side of Benares there was formerly a kind of jungle, with large tanks and numerous wells. It was a chief resort for thieves, Thugs,* and highway robbers. Every crime was practised here. Toward evening no man ventured to travel alone that way, for fear of being robbed and murdered. Many a poor traveller met with an untimely end in this place. It was a place of terror to the people—a moral wilderness, where Satan, who has his throne at Benares, and his most zealous agents, went to and fro. But what is that place now? On this very spot the premises of the Church Missionary Society stand. From this place the very citadel of Satan is attacked by the *two-edged sword*, and his throne begins to shake. From this place the Gospel of peace is propagated. In the midst of this wilderness of Satan, a garden of our God, a Church, is being planted; and streams of healing water, flowing from our Almighty Saviour, promise to convert this awful desert into a fruitful field. Peace reigns there. *The bread of life* is freely offered to the hungry traveller, and *the water of life*, drawn from *the wells of salvation*, is presented to the weary and fainting pilgrim. The Lord's-day is kept, not only by us, but by many converted Hindoos. Where formerly the curses of the wicked, the shrieks of the murdered, and the blood of the dying, ascended to the throne of judgment, to call, like Abel's blood, for vengeance; there, now, the plaintive, humble voice of supplication and intercession, pleading for sinners, interceding for enemies, mingled with songs of praise, ascends to the throne of grace.

The number of inhabitants in Benares is generally supposed to be about 500,000. Of these there are between 70,000 and 80,000 Mahomedans: the rest are Hindoos. Among the Hindoos are upward of 30,000 Brahmins: Benares is therefore called the Brahminical or holy city. It is the chief seat of Brahminical learning—the Athens of India—where young men from all parts of India come to study.

* A notorious class of robbers and murderers.

COMMENCEMENT OF MISSIONARY LABOURS AT SHANGHAI.

Of the two Missionaries of the Church Missionary Society who have been sent out to China, one, the Rev. G. Smith, has been engaged in visiting all the ports open for the residence of foreigners, with a view to ascertain their respective advantages as Missionary Stations. We regret to say that Mr. Smith's health has so seriously failed that he has been obliged to leave China, to return to this country. The other Missionary, the Rev. T. M'Clatchie, has been living, during the greater part of his residence in China, at Shanghai, closely occupied in learning the language. He has now succeeded in obtaining a residence within the walls of the city; and has so far mastered the language, as to be able to commence a Chinese Service.

This important beginning is thus described, in a Letter dated March 30, 1846—

I am most thankful to God that He has mercifully permitted me to commence a Service in the Chinese language. It is not exactly a public one yet: I wish to go on by degrees; but I hope that in a short time I shall acquire sufficient courage to put up a notice at my gate, and to invite all to enter. I have the unspeakable satisfaction, however, of knowing that at present I am tolerably well understood.

And again, April 15—

I have been in Shanghai exactly one year to-day, and I have been ten months studying the dialect of the place.

My daily Service requires much study to keep it up—almost the whole day to prepare for the following morning. My cook seems to be especially interested in the Service; and, as our copies of the Word of God are very few, he has commenced writing out the Gospel of St. Matthew from a copy of the New Testament which I have lent him. The constant exclamations of my hearers—such as, “It is clear,” “I understand”—I find very encouraging.

Of his encouragements Mr. M'Clatchie writes, in the Letter of March 30—

There is every thing here which a Missionary could wish

for, in order to encourage him in his work. There are, of course, some discouragements; but only such as are to be found in Christian countries as well as Heathen, and merely prove the melancholy fact, that all the children of Adam are by nature *dead in trespasses and sins*.

The Chinese are, without doubt, a reading and a thinking people. I have seen shopkeepers, to whom I have given Tracts and Books, sit down in their shops, and become wholly engrossed, in a moment, in reading them; or else engaging in conversation with those about them on the subject treated of in them.

They seem, also, to think much respecting the Missionaries who labour among them, the doctrines they teach, and their method of disseminating them.



VISITATION OF NULLOOR, IN THE TINNEVELLY MISSION, BY
THE BISHOP OF MADRAS.

IN his "Journal of a Visitation-tour" in August and September 1845, the Bishop of Madras gives the following account of his proceedings at Nulloor, and the opinion which he was led to form of that Station—

Nulloor, September 2—This is the most northern Missionary Station of Tinnevely, and one of the most extensive and most important. I consider it, indeed, from its geographical position, of peculiar importance to the cause of Christianity, which has hitherto made the greatest progress in the south, but which is now kindled in the north likewise.

I left the house of my kind host Mr. T. [at Courtallum] at three this morning, and reached this place by seven, the distance being twenty miles. I was met on the road by the Rev. P. P. Schaffter, the Missionary of Nulloor, with whom I was already well acquainted, and by the Rev. G. T. Bärenbrück, who has but lately arrived in the country, where his father laboured for many years as an exemplary servant of Christ. May he do so likewise!

Mr. Schaffter speaks most cheerfully of the progress of the good cause in his district; and he assures me that beyond all doubt there is a strong and decided movement towards Christianity; and that our prospects were never so good as they are at present. So much the more urgently is imposed upon

us the duty, and so much the more thankfully ought we to rejoice in the privilege, to spend here and be spent for the Lord Jesus.

The Confirmation, one of the most interesting that I have ever been present at, is just over. The Service lasted three hours; but although the thermometer is at 92°, and there were three hundred and forty-six Candidates, my strength was graciously supported. This number might, indeed, have been greatly increased; but Mr. Schaffter very properly rejected all those, to the amount of upwards of fifty, who could not give a good and satisfactory explanation of the faith that is in them. The singing of the Native Christians, when, as is the case here, they have been well taught, is touchingly beautiful. They lift up their voices as the voice of one man, and evidently sing from the heart.

I have seldom, if ever, seen so orderly a Native Congregation; and I am sure that many European Congregations might learn a profitable lesson from their humble attitude of prayer, and their general demeanour in the House of God. The persons confirmed were of all ages; from the boy and girl of thirteen, to the old and grey-headed. The people appeared very attentive to my address, which I made as purely Scriptural, and as simple, as possible. It was, as always, most readily interpreted by the Rev. R. Caldwell.

These people have very good countenances, and they look you steadily in the face with a fine clear eye. As Mr. Schaffter has not much annoyance here from caste, although his Congregations are by no means pure from it, I thought it most judicious not to dwell on the subject. It is the Catechist, and not the flock, who keep alive caste among the Native Christians. If they would really and entirely renounce it, it would soon die away.

Nulloor deserves, and must have, a Church. The present place of meeting for Divine Service is little better than a large barn.

September 3—There is, I am most thankful to say, a very strong and decided movement in favour of Christianity throughout Mr. Schaffter's district, which he is most actively profiting by. Nulloor was established as a Missionary District by the Church Missionary Society in 1831, and now numbers its thousands of converts. Like other districts in Tinnevely, the zeal of the people has been occasionally checked and chilled by persecution; but the good seed sown

in the hearts of God's people could never be destroyed, and is now springing up vigorously, and bearing fruit, we cannot doubt, unto everlasting life.

As soon as the sun was sufficiently gone down I walked out to pay a visit to Mr. Schaffter's Head Catechist, of whom he speaks in the highest terms, as a devoted Christian, and faithful teacher of Christianity to his countrymen.

Accompanied by Mr. Schaffter and Mr. Caldwell, I then rode to the neighbouring village of Alankoollam, where we have now a Congregation of upwards of eight hundred souls, by far the greater portion of them converts within the last three or four years. They have a large Church similar to that at Nulloor, in which I preached to them the Gospel of Christ. All the Shanars of Alankoollam are Christians.

About four nights since, a fire broke out in one of the Christian houses, whereby thirty-two houses were destroyed; but, although it raged close to the Church, that building was unharmed. This circumstance has not been without its effect on the mind of the Heathens, and it is very probable that by the Christians, likewise, the unlooked-for preservation of their Church is attributed to a direct interference of Providence. And why should it not be?

At our Evening Family Prayer a hymn was beautifully sung by the Missionaries and their wives. If it were not for the heat I should delight in this Missionary life. All is so unaffectedly and simply Christian, and one is so completely removed from worldly vanities, and as free as we can be in this world of trial from worldly cares and anxieties.

Early this morning I went, with Mr. Schaffter, to the village of Kuruvengkotei, where he has a flock of seven hundred Shanars. We sat at the door of the little Church, and the people sat around us on the ground: it was a most pleasing sight. I asked them many questions, and they evinced an acquaintance with the grand truths of Christianity which satisfied me that they were faithfully instructed in the Gospel.

My visitation of Nulloor is now finished, and if it has in any degree strengthened the hands or cheered the heart of its pious and zealous Missionary, I am amply repaid for my labour. All the Catechists and Schoolmasters of the district were assembled after breakfast, together with the whole Congregation of Nulloor itself; when I addressed them at considerable length on their Christian privileges and their Christian duties. I particularly exhorted the mothers to make and

keep their homes purely Christian; and I admonished the men that they must bear patiently the insults and persecutions of the Heathen, in humble imitation of the unconquerable patience of Christ, and in literal obedience to His command, *I say unto you, Love your enemies; bless them that persecute you; and pray for them that despitefully use you.* At the end of my little Charge, which, with the interpretation, occupied upwards of an hour, they requested to sing me a song of their own composition, and set to a native melody, in honour of my arrival; to which, as I am fond of all national customs, not contrary to Gospel truth and innocence, I readily assented. I had almost forgotten to mention, that, previously to my Charge, they presented me with the following Address, which I insert as being entirely their own composition, and as coming, I fully believe, from their heart—

As the members of the Church of God, whom, in His infinite mercy, He hath purchased with the precious blood of His Son Jesus Christ, and strengthened us in our holy faith by the preaching of His Word through His Ministers, experienced much joy and edification by your Lordship's visit in January 1841; we desire to praise our gracious God for again vouchsafing unto us the privilege of your Lordship's presence, to the advancement of our spiritual welfare, as well as to welcome your Lordship among us; praying that your Lordship's presence among us from time to time may be abundantly blessed to the establishment of the Church of God in the Truth.

It has occasioned us sincere regret to receive, through our Ministers, on several occasions, unfavourable accounts of the health of your Lordship, to whom the care of the numerous Churches in Southern India is committed; and we always felt it our duty to pray that Almighty God might grant your Lordship strength, health, and long life, crowning your labours and zealous efforts with His blessing.

It is probably not unknown to your Lordship that the Churches of Tinnevely meet with much opposition and persecution from the Heathens and Roman Catholics in this province. Under these circumstances your Lordship will permit us to add, that we beg a special interest in your prayers; and feel assured, that, should occasion require, we shall be aided by the influence and means which your Lordship's influential station place at your command, to the end that we may serve God in quietness and peace with godly fear.

My morning's work was concluded by an examination of the first class of the Boys' and Girls' Schools. They read to me the 15th and 16th chapters of St. John's Gospel in Tamul, and readily and satisfactorily answered all my questions.

I have not the slightest hesitation in affirming that the

Word of God is making decided progress in this district. Having this morning licensed Mr. Bärenbruck to Sorendei, which has hitherto formed a part of this immense district, Mr. Schaffter will be relieved in some degree by the arrangement. He has, however, still far too much on his hands, and greatly needs the aid of one or two Native Clergymen. He assures me that he considers his Head Catechist Jacob quite fit for Holy Orders; and I shall gladly receive him as a Candidate, if provided by the Church Missionary Society with a title.

I cannot conclude my brief remarks on this most valuable Mission in a manner more likely to interest in its behalf the friends of the Missionary cause in England, or to encourage them in their labour of love for the evangelization of India, than with a statement of the fact, that since Mr. Schaffter has had ministerial charge of the district—which he undertook partially in 1831, but not entirely, by residing on the spot, until 1840—EIGHT THOUSAND THREE HUNDRED AND FIFTY SOULS HAVE BEEN BROUGHT, THROUGH HIS MINISTRATIONS, UNDER CHRISTIAN INSTRUCTION. This is a large parish for a European Clergyman in the tropics.



HOPEFUL DEATHS OF NEW-ZEALAND CONVERTS.

THE Rev. G. A. Kissling, who has charge of Kauakaua, in the Eastern District of New Zealand, gives the following account, in his Report for the year 1844—

A Christian Chief, Paratene, entered into rest on the 10th of October, “in sure and certain hope of the resurrection to eternal life.” He was baptized by the Venerable Archdeacon W. Williams, and was ever afterward an ornament to our Church, and a support to me under my difficulties. Patient and resigned to his Saviour under his sufferings; reading the Scriptures, and teaching the blessed truths contained therein to his fellow-men, so long as his feeble strength permitted; discreet in his conversation; just and noble in all his dealings; and *looking for . . . the glorious appearing of the great God and our Saviour Jesus Christ*; he could say, at the close of his earthly career, *I have finished my course*: and, I doubt not, *a crown was given unto him which fadeth not away*.

And the Rev. J. Matthews, whose Station is Kaitaia, in the Northern District, writes, in a Letter dated March 26, 1845—

Two baptized Natives have lately died, and left a testimony behind them that they had *tasted that the Lord was gracious*. One was a young man about twenty, who could read well. One day when I visited him he appeared to be dying, and his father was supporting him. I talked for some time without his taking any notice of me. His father observed, "He has not left off praying and reading the Testament." Hearing this, he revived, and asked for his Testament. His father gave it to him. I observed several new strips of paper as marks. Jeremiah, for that was his name, with trembling hands and a faltering tongue, showed me the portions he had been reading in the morning, and said, "I have marked these portions for myself, to meditate upon as I approach death." One was the parable of the Ten Virgins. After this, through the aid of medicines, he was spared three weeks; and his pious friends brought him to our Settlement that he might be near us: he died here. The other was an old man, who, although he could not read, had yet well stored his mind with Bible Truths. He was no common Christian for a Native advanced in years. While enjoying good health, he seemed to feed upon the Word of God, and was always ready to converse on the subject of Religion. A few days before his death he wished me to talk to him of the resurrection of the body. He observed, "When we plant a potatoe the seed utterly perishes, and the potatoes produced are entirely new: will it be so with our bodies?" I endeavoured to show him the difference according to the Scriptures. The Native Teacher, Meinat Hongi, sitting by, observed to me, "It is quite a pleasure to talk to this sick man." He said he should die on the Lord's-day; and so he did, on the 9th instant. These are some of the pleasing instances we meet with in our labours. May God increase such more and more!

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SCRIPTURAL ILLUSTRATION—PSALM CXXI. 6.

WE take the following passage from the Rev. C. B. Leupolt's "Recollections of an Indian Missionary." Speaking of the hot season, from about the beginning of March until the end of June, he says—

The sun is at this time very injurious, and the moon also.

During the hot season the people generally sleep out of doors. I have done the same; but always feared the effects of the moonbeams, and took as many precautions to exclude them from my bed, as I did to protect myself from the snakes. The effects of the moon upon the human constitution are regarded as injurious by Natives and Europeans; and I have frequently been reminded, when walking out late in the evening, of the Lord's promise—*The sun shall not smite thee by day, nor the moon by night.*



## GRAVE OF THE MISSIONARY.

WE take the following lines from No. 581 of "the Church-of-England Magazine"—

Afar he sleeps! the ocean's roar  
 Disturbs his calm repose no more.  
 What though the rich banana-tree  
 Waves where the elm or yew should be;  
 What though the hymn, above him sung,  
 Breathes wildly in a foreign tongue;  
 What though no voice of home was near,  
 To soothe with love his dying ear;  
 What though to other hands than ours  
 'Twas giv'n to tend his latest hours;  
 What though that gentle heart, alone,  
 Stood still upon a shore unknown—  
 That beaming eye dimm'd day by day,  
 While ours were weeping far away—  
 Not friendless did the stranger die,  
 Though far from scenes of infancy;  
 And He who did with Mary weep  
 Watch'd by his couch, and soothed to sleep.  
 We murmur not. The day draws on  
 When all the hidden shall be known:  
 We yet shall see his jewell'd crown  
 Bright with the souls in exile won:  
 In heaven's clear light we yet shall know  
 The cleansing use of all this woe.  
 O, lonely though his earthly lot,  
 His trusting spirit fainted not.  
 The cloud is passed from that young brow:  
 It glows in heaven's own brightness now.  
 We give him up: thrice-happy one—  
 The fight well fought—the victory won!  
 We give him up: his exile o'er,  
 He'll leave his Father's house no more.

J. C. L.

# CHURCH MISSIONARY GLENER.

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## AN INTEREST IN MISSIONS A BLESSING TO A PARISH.

AN article bearing this title appeared in the last Volume of the "Spirit of Missions," the authorized Missionary publication of the Protestant Episcopal Church in the United States of America. We transfer it to our pages, in the full conviction that many of our readers can bear testimony to the correctness of the views therein expressed.

One grand result of Missionary effort is its re-acting influence—the strengthening of faith by use and exercise; the increased intensity at home by expansion abroad; the vigorous outbranchings of the tree increasing the strength at the root: in other words, the growth of piety promoted by doing the will of God in extending His Gospel; or, in the sentiment of Scripture, strengthening the stakes of the tabernacle of the Church on earth by lengthening its cords. Often as this may be questioned, and little as it may be appreciated, it will never be denied when tested by experience. The faithful pastor sees it in the interest of his flock as he leads them on to some vigorous effort, as the legitimate fruit of faithful preaching. The Christian feels it in that donation which has been consecrated to the spread of the Gospel intelligently and prayerfully. Ask the believer who has thus given to the cause of Christ if he would diminish or increase his gift, and let the answer testify. The humblest disciple of Christ, who has sought in prayer or effort within his means to promote the spiritual interests of another—in other words, to extend the blessings of the Gospel to another's heart—can testify to the quickening influence of such an effort upon his own soul. *He that watereth shall be watered. Give, and it shall be given unto you.*

In answer to the question, What can poor parishes do for Missions? the same writer makes the follow-

ing remarks, which, while they have some reference to the peculiar arrangements of parishes in America, contain advice which is of general application—

We take it for granted that every parish is under obligation to do something in extending the kingdom of Christ. We are met, however, at once, by hundreds of cases like the following. A young and zealous Minister has taken charge of a parish feeble in numbers and pecuniary means, having struggled through a severe effort to build a Church. It is still in debt for a portion of its cost. The promises for a scanty salary are but imperfectly met. Now what can be done for Missions? We answer, Much. Although the parish may be in debt, it does not follow that the parishioners are so. The fact undoubtedly is, that all the interest possible has not been awakened, and the whole ability by no means elicited. A man who refuses more than a trifle to his Minister, and gives nothing for Missions, can yet, when needed, build a house, purchase a farm, renew his dress, or find the means for some favourite object, or gratify some unnecessary want of himself or family. It is a mistake to suppose that the scanty treasury of such a parish is to be drawn upon, if Missions are presented. Not so. A new instrumentality is brought to bear upon the hearts of the people, a new interest is to be awakened, and new gifts to the Lord to be drawn forth, not from the parish treasury, but from the larger fund hitherto lavished upon worldly objects. The Minister, however unwillingly, has stood in this peculiar attitude before his parish: "I preach to you the Gospel of Christ; and, as the fruit of your faith and piety, have no greater object to present to you than your Minister's support. Pay his salary faithfully, maintain the decencies of worship among you, and you have performed your duty. I ask no richer fruit from all my ministry, no higher visible result from all my preaching." Though not the language, such is, in fact, the limited demand of that pastor who asks from his people nothing for Missions. So cold a motive, a scheme of benevolent action so barren, such inconsistency between the Gospel preached and the Gospel practised, must shut out from the parish efforts the highest and best energies of the people. Its own piety will rust. With abundant materials, perhaps, around for its increase, there will be little disposition to unite with

a cold and lifeless community, and soon the too timid, though perhaps excellent pastor, is starved away, reaping only that which he sowed.

Now, on the other hand, let the great work of the Gospel be brought forward judiciously, but in all the boldness of faith, whatever be the means or ability of the parish; let the purpose of interesting such a parish in such a work be steadily and vigorously pursued; let means be taken to inform the Congregation upon the subject; let the potent element of piety be fully enlisted in its behalf; and be the gifts that result from such a course more or less, this length and breadth of Christian obligation will not be presented in vain. The new motive animates the pastor in his daily and weekly ministry. He labours no longer for his salary, but for Christ. The fulness of this new motive is felt in his hour of prayer. It flows out in Christian sympathy; it ennobles, enlarges, and elevates the affections of his people. The object is sufficient to enlist their interest, and the life-giving stream communicates to the elements around the persuasive argument of a warming zeal. As the work strengthens, parochial objects receive their full share of the growing interest. Cheerful ability is found where least expected. There is enough, and to spare. The parish realizes new ties to the Church at large, a vital union to the great body of Christ as it moves on in the great and glorious work.



#### GENERAL VIEW OF THE WEST-AFRICA MISSION.

WE doubt not that our readers will be pleased to see the general result of the Society's labours in the West-Africa Mission, as exhibited in the Report, for the year ending Feb. 10, 1846, of the Sierra-Leone Auxiliary. The Report, drawn up by the Rev. T. Peyton, the Secretary, thus proceeds—

During the period under review the average attendance on Public Worship, in all the Stations of this Mission, has been 6068.

During the past year, also, a new Church has been opened for Divine Service at Wellington; and another is now being erected at Kent. Seven new Churches will thus have been built in this Colony in eight years, solely at the expense of the Church Missionary Society, beside several School-houses

in the River and Sea Districts, which serve the two-fold purpose of Schools and Places of Public Worship.

The number of Communicants is 1521, beside 1502 Candidates for Baptism and the Lord's Supper. The whole number is greater than at any other period of our history; and it affords us great pleasure to witness the growing piety, and devotedness to the Saviour, of many of them. Family Worship is pretty general among them; and there is a marked improvement in their attention to relative and personal duties.

While we rejoice over such instances of the power of Divine Grace, our joy is chastened by witnessing, in some of our people, the existence of a large amount of Heathen ignorance and of nominal Christianity. It should be remembered, however, that, in the most auspicious days of the Christian Church, there were many who had only the *form of godliness without the power*; and it therefore cannot be expected that a people emerging from Heathenism, and who are only nominal believers in the Bible, should, without exception, continue under its controul, when temptation begins to operate upon their evil and ardent passions.

The number of Candidates for Baptism and the Lord's Supper is, as already stated, 1502. Some of these have made considerable progress in Biblical knowledge, and we have good evidence that many of them feel the influence of Religion on the heart. Candour, however, requires us to say that some are very deficient in aptness for intellectual improvement.

There are 46 Schools and Seminaries in connexion with the Mission, and they are in a prosperous and advancing state. The number under instruction in the Day and Sunday-schools, including adults, is 5305; and the majority of these can read the Word of God. The Institution at Fourah Bay is steadily progressing. During the past year a Grammar-school has been commenced in Freetown, with a view to give a sound education to the advanced Scholars of the Day-schools. It was opened, on the 25th of March 1845, with 16 pupils; the number now being 38. It is sufficient to say, in this place, that their conduct has been good, and their progress satisfactory. The instruction of the females in the Institution at Regent is efficient and systematic.

The operations in the Timmanee Mission have been marked by no striking incidents; but by gradual, and, we



trust, encouraging advancement. The Schools which are here established for the rising population have considerably increased during the past year. The Boarding-school now contains forty pupils, and this part of our labour has never been so promising as at present.

The Divine blessing on the labours of the Missionaries generally is further apparent by the grace of liberality which many of our people have exemplified in their conduct. During the past year the Natives have contributed, toward the spread of the Gospel, about 120*l.*; and the contributions from the Day-scholars in the different Stations, for the year ending Dec. 25, 1845, amounted to 224*l.* 7*s.* 5*d.*—344*l.* 7*s.* 5*d.* received from the Natives in one year!



VISITATION OF THE DOHNAVOOR DISTRICT OF THE TINNEVELLY MISSION, BY THE BISHOP OF MADRAS.

IN our last Number we laid before our Readers some extracts from the Bishop of Madras's Journal, describing his visit to the Nulloor Station, in Tinnevelly. We now give, from the same source, an account of his Lordship's visit to the Dohnavoor District.

*September 5, 1845*—Edeiyenkoollam, "the shepherd's tank," although no tank is visible in this thirsty and barren land, and I know not, therefore, the appropriateness of the name. This is a village in the Missionary District of the Rev. E. Dent—a heathen village, but possessing a Church, and containing a Congregation of about one hundred and twenty Christians. I have halted here in order to spare the Candidates for Confirmation the fatigue and inconvenience of going to Dohnavoor, the principal Station of the Mission; as also to manifest my respect for the little Church gathered here in the wilderness. And here I certainly do feel myself a Missionary Bishop. My tent is pitched in a burning sandy plain, without a tree to ward off in the slightest degree the fierce rays of the sun; for the palmyra, the most common, or, I should rather say, the only tree of Tinnevelly, affords every thing but shade.

The Dohnavoor District is by no means so highly favoured with spiritual blessings as some others of Tinnevelly, and Christianity is not on the increase here. The

reason is obvious. The greater part of it is in the occupation of Brahmins and rich Soodras, whose hearts are not disposed, like the poor Shanars, to the reception of the Gospel. *How hardly shall they that have riches enter into the kingdom of heaven*; and how continually does the world fight against Christ!

A remarkably neat Church has been built at Edeiyen-koollam by Mr. Dent, to the erection of which the little flock contributed two hundred rupees in materials and labour. A contribution of twenty pounds from a similarly-circumstanced Congregation in England, to build or repair their Church, would be blazoned abroad in the newspapers as a wonderful exercise of Christian liberality.

Our Morning Services are just over. The people first sang, and sang very prettily, a little hymn composed for the occasion by their Minister: some appropriate Collects were then read by the Rev. R. Caldwell, and I did my best to preach them an appropriate sermon. I heartily congratulated them on the possession of a Church; but infinitely more on their having acquired the knowledge of their possessing souls to be saved by Christ, if they dedicated their souls and bodies to Him now; and I endeavoured to explain to them both the doctrine and the necessity of personal sanctification by the Holy Spirit. All then joined in our heart-searching and heart-comforting Liturgy; and, after confirming thirty-four persons, I again spoke to them, choosing for my subject the Christian Covenant of Grace. I must not forget to mention that a collection was made for the Church, and that, unless my eyes deceived me, every person gave his offering to the Lord.

Mr. Dent has introduced into his Mission a practice which has, I believe, been adopted by several of his brethren. He gives to every mother of a family a Kallyam, or little earthen vessel, into which she places every day, when preparing the family meal, a handful or more of rice for the benefit of the Dohnavoor Church-Building Society. The rice thus collected is sold at the end of each month; and thus a sum, averaging monthly from four to five rupees, is realized for the maintenance of the House of God. In this, as in many things, the Church in wealthy and intellectual England might learn a lesson of practical piety from the poor and ignorant Native Christians of Tinnevely.

*Dohnavoor, September 6th*—I feel myself quite at home

at this place, having been here at my former Visitation in 1841. The ride hither from Edeiyenkoollam is through a country which gradually changes its character, from barrenness and almost desolation, to cultivation and picturesque beauty as you approach its mountains.

I have seen nothing more neat and orderly than the Dohnavoor Mission-house and grounds; whilst a similar love of neatness is evinced by the Native Christians, whose houses are approached, in most cases, by a raised footway made by themselves. It is almost a Christian village, the Christians being in proportion to the Heathen of nearly six to one—about sixty Christian families and ten Heathen.

The first sound I heard this morning was the Morning Hymn of the School Children, a most sweet sound in a heathen land.

Of course, I most thankfully availed myself of my visit to Dohnavoor to preach to the people the Word of God. I chose for my subject a part of the fifth chapter to the Ephesians; and after the Confirmation I earnestly entreated them to be followers of God, even of the Lord Jesus Christ, as dear children, and to walk in love. All seemed to understand me. I afterwards received the Catechists and Schoolmasters, and addressed them on their respective duties. Mr. Dent speaks very favourably of their zeal, and hopefully of their piety.

Seventy-four persons were confirmed this morning. The new Church, when completed, will be a noble building, and beautifully situated. It is one hundred feet from east to west, and forty-three from north to south. It is to have a tower fifteen feet square and seventy-five high; and a portico twenty-two by twelve, supported by columns. The chancel will be semicircular, twenty feet broad by twelve deep. The walls are already raised about two feet from the basement. The number of people under Christian instruction at Dohnavoor is two hundred and twenty, including children. In the neighbourhood of about a mile there are one hundred and fifty more, who can very conveniently attend Divine Service here; and in order to accommodate them, and others who visit Dohnavoor from time to time, and who, we hope, will rally round this little nucleus of Christianity, this Church has been undertaken. May it be soon completed!

There are two Schools here; one for boys, containing

thirty children; and one for girls, containing thirty-six. The Missionary in charge has been residing here upwards of eight years. When he took charge of the District there were five hundred and fifty souls. The number has gradually increased, his present flock amounting to upwards of one thousand and six hundred. The district is divided into two portions by the Missionary. The southern extends to the Arambooly Pass, about twenty miles from Dohnavoor; the northern extends to Pavanāsum, about thirty miles from Dohnavoor; on the west it is bounded by the range of the southern ghauts; and on the east it extends about ten miles.

It possesses four villages exclusively Christian. About five years ago, when I first visited Tinnevely, on Mr. Dent mentioning to the people that a road leading to Palamcottah was much wanted, the Christian and Heathen of the place came forward in a liberal manner, and allowed him to raise a road in the middle of their fields. There is now a beautiful road leading to the Mission bungalow, a quarter of a mile in length, and fifteen feet wide. At the entrance of the road there are two pillars to guide the travellers to the house. This act of good feeling towards a Minister of Christ, being the joint act of Christians and Heathen, deserves to be recorded. I fully believe that the poor Heathen are not very hostile to the Gospel: it is the rich who hate it.

There is an annual contribution of the people to the following objects in this District:

|                                                | Rs.        |
|------------------------------------------------|------------|
| Dohnavoor District Church-Building Society . . | 130        |
| ———— District Poor Fund . . . . .              | 60         |
| ———— Oil for Churches . . . . .                | 60         |
| Tinnevely Book Society . . . . .               | 25         |
| ———— Tract Society . . . . .                   | 25         |
| ———— Widows' Fund . . . . .                    | 35         |
| Extra Contributions, say . . . . .             | 15         |
|                                                | <u>350</u> |

Thus 35*l.* per annum are raised in this District voluntarily, among these poor people, for Christian and charitable purposes. They gladly give of their little; whilst many who dare to despise them give *grudgingly* and *of necessity*, if they give at all, of their plenty!

The Dohnavoor Church, with its spire pointing to the skies, will be a beautiful object. Unhappily, it is a very rare object in an Indian landscape.

## ORDINATION AND BAPTISMS IN THE CEYLON MISSION.

IN our Numbers for February 1842 and September 1843 we noticed the admission to Holy Orders, by the Bishop of Madras, of two Singhalese youths who had been educated at the Cotta Institution. We have now the pleasure to state that on the 7th of June last another pupil from the same Institution, Mr. C. Sennanayake, was admitted to Deacons' Orders by the Bishop of Colombo. In a Letter dated June 6, 1846, his Lordship remarks—

It is very gratifying to me to add, that in every part of his examination he acquitted himself in a way that would have done credit to any Institution in England.

In a Letter dated Cotta, June 6, 1846, the Rev. G. C. Trimnell gives the following cheering intelligence—

On Whitsunday we baptized at this Station 53 adults, or persons of discretion, none being under twelve years of age, and one was 65. These have been gathered from our various Congregations, and are in part the result of dividing the District into Catechist Stations. All of them, we humbly trust, are sincere in their profession of Christianity.



## ACCOUNT OF A RURAL MISSIONARY MEETING.

THE following Letter to the Editor of the Church Missionary Gleaner will, we are persuaded, be read with pleasure.

SIR—Having been present, a few weeks since, at a most interesting Church Missionary Anniversary in a country parish in Yorkshire, it has occurred to me that a brief detail of the proceedings of the day may prove useful to the readers of the Gleaner, as affording hints which might be acted upon with advantage in other parts of the kingdom. There are already many villages wherein the return of the day on which the Annual Meeting of the Church Missionary Association is held is anticipated with the deepest interest; especially if the Clergyman of the parish be in the habit of generally distributing the monthly and quarterly publications. The details given at the Meeting are listened to with avidity; and each individual contributor, however

small his contribution, is grateful for the privilege of being a sharer in Missionary work, and feels his love to the scattered members of his Saviour's flock, and his bond of union with them, increased and strengthened.

In the case to which I allude an endeavour was made to render the Anniversary not only a happy Meeting, but a happy day to those interested in Missionary operations. The weather was unusually favourable: the sun shone with unclouded brilliancy, and nature seemed clothed in her fairest dress. On a village green was prepared a tent, or rather awning—for the sides of the tent were removed—and under this awning were tables decorated with flowers. One was placed under a spreading tree; and several more, as the guests increased in number, were scattered over the green lawn. Various cottages, each with its separate garden, bright with autumn flowers—among which the graceful fuchsia glowed in luxuriant abundance—skirted two sides of the green. On the upper part stood a plain but solid building, which had been raised by the liberality of a neighbouring nobleman for the accommodation of the villagers, and in which the Clergyman of the parish held a Service every Sunday, the Parish Church being some miles distant. Some spreading trees were scattered near this building, and a farm-house lay behind it. At the opposite end of the green there opened a lovely view of a well-wooded park, which, with its quiet lake in the valley, and its noble mansion towering in the distance, gave a striking finish to the picture—a truly English picture, such as no other country could afford; showing that the comfort and advantage of the poor had been considered, as well as that of the great and noble. Several of the cottagers had prepared fires for the purpose of boiling water, as the refreshment, provided for all who were willing to pay the sum of sixpence, was to consist of tea, bread and butter, and plum-cake.

By degrees the party assembled. The neighbouring clergy, with their families, arrived in pony-carriages; farmers, with their wives and daughters, in conveyances of various descriptions; and parties of well-dressed and cheerful-looking peasantry were seen scattered in picturesque groups over the green. Presently the carriages of the inhabitants of the noble mansion above mentioned added animation to the scene. The tea-tables were divided between several tea-trays, over each of which a lady presided.

Grace was sung, and as many guests as the tables would hold sat down together. The excellent behaviour of the children was particularly striking: no rudeness, no noise, was heard; but each seemed to share in the quiet yet cheerful enjoyment which the scene was calculated to produce. The tables were filled several times, as the numbers assembled were considerably larger than had been anticipated; but the spare time which was thus left at the disposal of the guests was pleasantly occupied in visiting several interesting points of view which the lovely scenery afforded.

When the tables were cleared, the whole party, amounting to about 200, joined, apparently with heart as well as with voice, in singing a hymn. Probably few who were present will forget the effect of the sound of their voices, sweetly blending together under the open sky, over which the declining sun shed the soft radiance peculiar to the close of a September day. May we not hope that many, who then joined in singing their Saviour's praise, will unite in a similar song of adoration when all His redeemed, from all the nations of the earth, shall be gathered around His throne.

Another interval then occurred, which the cottagers had begged might be afforded in order that their cows should be milked at the usual time; and women, with pails on their heads and stools under their arms, were seen hastening to perform this needful work before the summons to the Missionary Meeting was given.

One of the Secretaries from London, and a worthy Missionary who had been labouring for several years in Sierra Leone, addressed the assembly. The details given by these Clergymen were interesting and important, and were listened to with intelligent attention; but the chief interest of the evening centered in the Chairman, the excellent Clergyman of the parish, who had been unable, from failure of health, to address his flock for several preceding Meetings. With eloquence, poured from a heart evidently overflowing with love to his Divine Master, and the flock over which He had made him overseer, he addressed his people; and it appeared as if the details, which he drew from a memory well stored with Missionary information, produced more effect than those communicated by strangers, even though one of them was a Missionary from a distant land. And in every parish, where the Clergyman has leisure

to acquaint himself thoroughly with the operations of the Church Missionary Society, it would undoubtedly be found that the people listened with more pleasure to one endeared to them by words of sympathy, acts of kindness, and even accents of rebuke, than to a stranger, however eloquent, who cannot so closely affect their hearts. In the course of the Meeting a hymn was sung, and the collection made; which, it may be remarked, considerably exceeded in amount the expectations of the Rector, and to which were added the surplus sixpences paid by the tea-party, after the actual expense incurred had been deducted. The Meeting, having been opened with prayer, was concluded with praise.

A short drive home, under the light of a full moon, formed a pleasing and appropriate termination to a day which will doubtless be long remembered with pleasure by all who shared in its enjoyments.

C. S. W.

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THE DEW-DROP.

SEE'ST thou the dew-drop on yon trembling leaf?
Gaze and admire, nor deem the time mis-spent
While Science to th' inquiring mind unfolds
The laws by which this liquid gem is formed.
Beneath the clear cerulean vault of Heav'n
Th' effects of radiation's chilly breath
On grass or shrub incessantly appear,
Snatching the vapour held in air's embrace;
But no chaotic shapeless mass is made
By Nature's simple never-erring hand:
Cohesion, gravity, their laws combin'd
To form this sparkling and prismatic orb.
As dew upon the leaf, so God distils
On man's immortal soul His saving grace,
Which, like that dew, His gracious laws obeys,
And comes not but with radiating prayer.
But can it be that clouds and sins alike
Prevent th' effect of radiation's power—
Vile exhalations from our curse-stamp'd earth
Thwarting, as 'twere, God's never-swerving laws?
Alas! e'en so, the low'ring murky cloud
Checks distillation; and the famish'd plant,
No longer strengthen'd by the crystal dew,
Is burnt and wither'd by the scorching rays
Of sun, or blasting wind from Afric's sands,
Or, fiercer far, temptation's deadly breath:
And thus we're taught to watch as well as pray,
Lest Peter's fall, without his rise, be ours.

F. M.

CHURCH MISSIONARY GLEANER.

No. 11. NOVEMBER, 1846. VOL. VI.

THOUGHTS FOR ALL WHO AID THE MISSIONARY WORK.

ALL, who take any part in extending the knowledge of the Gospel, should be diligent in cultivating personal holiness. It is a sacred work, and the Lord hath declared, *I will be sanctified in them that come nigh me.* It should be a solemn inquiry, constantly before our minds, Am I a partaker of, and do I seek to abound in, that grace which I am endeavouring to communicate to others? We should participate in the salutary dread of the Apostle, when he said, *Lest that by any means, when I have preached to others, I myself should be a cast-away.*

On this subject the Rev. J. J. Weitbrecht has the following brief remarks, with which he concludes his work, "Protestant Missions in Bengal illustrated"—

Let us, from a principle of love and gratitude, take our share cordially in the building of Zion; but let us take heed, at the same time, that we ourselves, *as lively stones, are built up a spiritual house.* It is a solemn thought, that many, who assisted in building the temple of Jerusalem, never entered its courts for the worship of Jehovah; and that the workmen, who laboured in building the ark of Noah, perished in the great flood.

While, therefore, we extend our hands for saving our lost brethren in heathen lands, let us, ourselves, enter the ark of the new covenant, and steer, under Jesus' guidance and protection, toward the port of eternal peace. Having safely reached the shores of the heavenly Canaan, when the last storm is past, and the last billow has spent its fury, our joy will be perfect.

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CONTRIBUTIONS OF CHRISTIAN AFRICANS TO RELIEVE
TEMPORAL DISTRESS.

SHORTLY after the Report of the Sierra-Leone Auxiliary, given in our last Number, had been drawn up, another instance of the liberality of the people was afforded. On the 25th of March the Lieut.-Governor received information that the inhabitants of the island of Bona Vista were in a state of the utmost misery, from an inundation and the failure of their crops; and His Excellency, in consequence, desired the Acting Colonial Secretary to request that the Missionaries would kindly preach Sermons, without delay, in aid of the unhappy sufferers. This was done, and the amount realized was as follows—

	£	s.	d.
Sunday-school, Regent Square	1	0	3
Mission Church, Freetown	1	10	0
Kissey		13	6
Hastings and Waterloo	1	10	5
Gloucester and Leicester	2	0	0
Regent	1	16	2
Bathurst and Charlotte	2	12	6
Sundries	6	0	5½
	17	3	3½

VISITS TO TWO PRINCIPAL INHABITANTS OF BADAGRY.

IN our Number for October 1844 we gave an account of the preparations which were making for a Mission to Abbeokouta, in the Yoruba Country. In accordance with the expectations then entertained, the Rev. Messrs. Townsend, Gollmer, and Crowther, with their Wives, and four Native Teachers, sailed from Sierra Leone on the 18th of December 1844, and arrived at Badagry on the 17th of January 1845. From Badagry, which is on the sea-coast, they had hoped shortly to proceed to Abbeokouta; but the death of the Chief Sodeke, and other circumstances, have hitherto prevented them from accomplishing this. They have, however, been actively employed

in Missionary work at Badagry; preaching, educating the young, and visiting the people at their houses. Of this last mode of proceeding, the following are instances from Mr. Gollmer's Journal—

Aug. 10, 1845: Lord's-day—This morning I went to the house of Ajagbe, a respectable inhabitant of Badagry. Ajagbe received me in a most friendly manner; and from the fetish, and fetish appendages, which were exhibited in the piazza, and a man like a fetish priest sitting close by them on a hide, I concluded that this was a native Sunday, and that I therefore could not have come at a more seasonable time. The people here of course have no idea of Sunday above what they call the god's-day, when they worship their idols, or fetish. After the usual salutations, I told Ajagbe that this was the Lord's-day, and that I had come to speak about God and His Word, if he would allow me so to do, to which he consented. When there were about thirty of his people assembled, Ajagbe sitting on the right and I on the left hand of the fetish, I asked whether they knew why we had come to this country. On their answering in the negative, I told them that we were God's messengers, sent by the people of God, who loved them and wished to promote their spiritual and temporal good. When I said that the idols and fetish were no gods, Ajagbe said it was of no use for them to think to do away with these things, unless the Chiefs should make a law to that effect; in which case he would leave all country-fashion. To this I replied, that they should hear what I had to say, of which they showed their approval by again saluting me. I now spoke to them of the one true God, and of His gracious message to the whole world; showing them the love of God, as manifested in Jesus Christ, our sinfulness, and that without Jesus Christ we must perish. Although they had never before heard any thing of the kind, I was several times interrupted by such remarks as the following—"We hope God will change our evil hearts;" "We hope you will pray to God for us," &c. I was astonished to hear such expressions from a people who have innumerable idols, and cartloads of fetish. It appears, however, that while many attach great virtue and power to their fetish, others know better, and believe in something more exalted—in Him who made all things, who gives and does all things, but whom they do

124 VISITS TO TWO PRINCIPAL INHABITANTS OF BADAGRY.

not know. On being requested by my hearers to pray to God for them, I said, "If you will allow me, I will now close with prayer, that God may bless what has been said." To this they all consented, following our example in kneeling. After prayer, when I wished them good-bye, they thanked me for what I had told them, and asked me to come again, as they could not hear all in one day.

Aug. 24, 1845—I went to the house of the Chief Possu ; but had to wait some time before I was admitted into the inner yard. Possu was, beyond expectation, friendly, and saluted me as usual. I at once informed him that this was the Lord's-day, and that I wished, if he would allow me, to speak to him and his people about God and His Word. Possu said it was good ; but that all his people were away : if I would come at another time, and give him notice, he would keep them together. Knowing that this was partly an excuse, I said, "Well, I will do so next time ;" but determined, as I had him and a few of his people, not to leave without doing something. Possu, a few weeks ago, asked us whether we were not the Queen's messengers. At that time we were about to leave, and promised to tell him all about it next time. Remembering our promise, I said, "I will tell you to-day whose messengers we are, and why we have come to your country ;" to which he said he would listen. Having plainly told him that we were God's messengers, and that we had come here to preach the Gospel of Jesus Christ, I said that God, who made us all, sees and hears all we do, and that to Him we must give an account of what we do in this world, whether it be good or bad. Possu replied, that my words cut his heart ; but that since our arrival here he had left off many of his wicked deeds. Having spoken with him for nearly an hour I closed with prayer, and returned home with a thankful heart that I was permitted to be a witness for Jesus before so dreaded a man.

MANNER OF PERFORMING HINDOO WORSHIP.

THE Rev. C. B. Leupolt, in his "Recollections of an Indian Missionary," thus describes the worship of the Linga—a stone emblematical of the worship of Siva—at the chief temple in Benares—

The manner in which the poojah, or worship, of this

and of every other idol is performed, is as follows—The person who intends to worship must first bathe in the Ganges, from which he takes some holy water in a small brass vessel. He then purchases the necessary offerings, which consist of flowers, rice, cloth, or money. The Brahmins tell us that money is the most acceptable offering to the god. Having procured the offering, the people proceed to the temple. On entering the court, they bow toward the idol, and then walk around the temple once or twice, or perhaps three times. While they do so, they mutter their prayers and incantations. Their prayers being in the Sanscrit tongue, the people generally do not understand what they say. But could we read the language of their hearts, it would be such as—"Give me riches; give me children; destroy my enemies; let me have my heart's desire; let me enjoy this or that, without being discovered." You would find not a word about grace, not a word about forgiveness, holiness, or heavenly-mindedness. How can they pray for these things, when they have no idea of them? The prayer being ended, they advance toward the idol, ascend three steps, present their offering, and pour the Ganges water upon the idol and upon the offering. At this moment the officiating priest strikes the bell, and the poojah is over. The poor worshipper then departs, and believes that his prayer is heard. If experience convince him of the contrary, he then supposes that he must have made some mistake in the ceremonies, and perhaps renews his poojah.



VISITATION OF THE SUVISESHAPOORAM DISTRICT OF THE
TINNEVELLY MISSION, BY THE BISHOP OF MADRAS.

WE continue, from the Bishop of Madras's Journal, the account of his Lordship's progress through the Society's Stations in the Province of Tinnevelly—

September 10, 1845—Suvisheshapooram. This is the principal Station of an excellent Missionary, the Rev. E. Sargent; and I arrived here about nine last night, having been at work since half-past four in the morning, when I quitted Edeiyenkooddy, and therefore very tired. I am, however, amply repaid for my fatigue.

We reached Athiseyapooram before the sun was too hot;

and here we were met, on the confines of this district, by Mr. Sargent, accompanied by the Rev. H. Baker, jun., of Travancore, whom I was very glad to see once more; and I was welcomed by Mr. Sargent, as I am by all, with true Missionary hospitality—a table spread for me in the wilderness.

At Athiseyapooram I found a pretty village Church, a real Church, quite new; indeed, it had not yet been opened for Divine Service; Mr. Sargent, like Mr. Dent, wishing a new Church to be opened by his Bishop. It is forty-five feet long, by twenty-one in width, exclusive of the chancel; and it was quite filled yesterday, when I confirmed there two hundred and forty-two persons.

In the afternoon we rode, in the course of about seven miles, through six other Christian villages, each with its little Prayer-house and resident Catechist; and the last on the road, before you reach Suvisheshapooram, possessing a Church, exactly the counterpart of that at Athiseyapooram, and likewise quite new. At Mr. Sargent's request, I preached here to the people on the opening of their Church. It has never yet been my good fortune, since I came to India, to pass through seven Christian villages in a seven miles' ride, and to rest for the night at an eighth.

This is a most important Missionary district, from the number of persons under Christian instruction, and from the contiguity of its Christian villages, whereby the inhabitants support, comfort, and, when necessary, defend one another. My worthy friend, the Rev. John Devasagayam, of whom I have spoken so often, on other occasions, as such an excellent specimen—would that it were not so very rare!—of a Native Priest, joined me here this morning. Two hundred and five persons have just been confirmed by me in the temporary Church, a thatched room, which will shortly be superseded by that noble Church, of which I am invited to lay the first stone this evening.

September 11—Asirvadapooram. The examination of the Schools yesterday was, on the whole, very satisfactory. The poor girls were frightened, and fright made them blunder occasionally; but the boys, especially those of Mr. Sargent's Boarding-school, acquitted themselves nobly; and these poor, and more than half-naked creatures, gave an account of the Christian faith, and answered questions in Scripture history, with a ready accuracy which would be considered

highly creditable to any School in Europe. I heartily congratulated Mr. Sargent on their proficiency.

My address to his Catechists was long and earnest. After dwelling on their peculiar duties, I reasoned with them quietly, but unsparingly, on the unevangelical, and, indeed, anti-evangelical character of caste, to which the Shanars are as obstinate adherents as are the Brahmins. I saw they felt my remarks, for the blood rose to their cheeks.

As soon as the sun was sufficiently low, I laid the first stone of the intended Church of St. John the Evangelist. After that the Congregation had sung a Tamul hymn, to an European air, I spoke to them, with tears in my eyes and thankfulness in my heart, on the subject which had called us together. Would that the friends and opponents of Missions could have been present! I have not the slightest desire to be "picturesque" in my description of what I see in Tinnevely; but am, on the contrary, very anxious to avoid any language that might be misconstrued into over-praise; but there was a simple reality about the scene before me which made my heart run over. There stood a crowd of Native Christians, of whose Christianity there is no more doubt than of our own, and of whose sincerity, as of ours, there is but One able to decide, but who evidently took a deep interest in what was going on; and there stood, among the other ministers of Christ who were present, the venerable John Devasagayam—he is sixty years of age, and has been labouring as a teacher of the Gospel before the days of Bishop Middleton—a pure Native, and as pure a Christian as ever looked *unto Jesus*, and to Him only, as *the author and finisher of our faith*.

John offered up the appointed prayers; and I prayed also that God, for His dear Son's sake, would bless our undertaking; and then they laid into its place the first stone of what I trust will soon spring up a noble Church. Before we left the ground several stone idols were thrown by the people into the foundation.

For the last two nights the heat has been very oppressive; a stifling breathless heat, which is the general characteristic of September throughout India. We were obliged to set off long before daylight; and when I had accomplished the ride of ten miles I felt much exhausted. I was welcomed by a long avenue of Native Christians; and at the end of this living avenue stood a remarkably pretty Church, the

interior of which fully keeps the promise of its outward form. It has been recently built by the Rev. G. Pettitt, the senior Missionary at Tinnevely, and one of the most faithful and zealous, this place being the centre of his district, although, in consequence of his other duties, he is obliged to reside chiefly at Palamcottah.

The Church of Asirvadapooram, the largest and handsomest village Church that I have yet seen at Tinnevely, was built by Mr. Pettitt, and opened for Divine Service about a year ago. It is forty-five feet in length—to which must be added ten more for the chancel—and thirty-three in breadth, and is entered by a lofty and well-proportioned door. In this fine Church, which was thronged with earnest-looking men and women—there was no room within the walls for the children, and I am told that about seven hundred persons were present, including those under the pandal, or temporary verandah—two hundred and forty-two were brought up in a most orderly manner, “to be confirmed by the Bishop.” My Sermon was interpreted by Mr. Pettitt, with a fluency which shows his thorough knowledge of the Tamul, of which most difficult language he is, I believe, complete master. It quite repaid me for my fatigue to see such a sight, and to preach the Gospel of our dear Lord to such a Congregation.

The Church-Building Association of Tinnevely originated in this place. Each member contributes at the least one day's earnings at the best season of the year—although some subscribe two—towards the general District Fund; such offerings being independent of their special donations towards the erection of their own Church, to which the Christian inhabitants of Asirvadapooram subscribed, as I understand, 200 Rs.

Towards the evening, I observed a busy gathering of boys and girls in front of the Mission Bungalow.

The Schools of this and of the neighbouring villages were soon arranged in a kind of military order, and marched to their appointed places in the sand; for in this parched and parching season there is not a blade of grass. When all were seated in order, they rose at a signal from Mr. Pettitt, and repeated after him a “grace” of thanksgiving to God in Christ Jesus; and I then ascertained that their kind-hearted Minister had prepared for them a substantial meal, in honour of their Bishop's visit. It was very pleasing

to hear the name of Jesus Christ thus repeated by two hundred and thirty Christian boys and girls, and to see their happy faces and glistening black eyes, as they resumed their seats in the sand; and to each was brought a palmyra leaf, the ready and universal substitute for a plate. Large chat-ties (earthen pots) of rice, and of meat and vegetable curries, were placed in the centre, out of which the poor little things were supplied most liberally, with what to them must have been very acceptable, and very unusual fare. I never saw a prettier sight. Their Minister looked so happy in making them so happy; and they were enjoying a festival close to, and, as it were, under the shadow of their own parish Church. I was so much pleased and interested, that I requested Mr. Pettitt to allow me to be their host, to which he kindly consented, and I never entertained guests more worthy of a Bishop's hospitality.

Boys and girls sat and ate together, a thing quite contrary to heathen usage and prejudice; neither were the poor heathen children excluded, thirty of them being likewise of the party.

After supper they were brought up to me according to their villages, when some such little dialogue as the following passed between them and their Minister: "Have you had plenty to eat?" "Yes."—"Was every thing good?" "Yes."—"Who gave it you?" "Concany" (the Bishop).—"Make him a salaam; but, above all, thank God for it."

How pleasing is it to see a Missionary thus identifying himself in all things with his flock!



LOVE OF AN INDIAN BOY FOR THE BIBLE.

WE have at various times given instances of the encouragement graciously vouchsafed to the labours of the Missionaries at Red River, in the Hudson's-Bay Company's Territories. The following narrative of the visit of the late Rev. D. T. Jones, one of the earliest Missionaries, to a dying Indian boy, who had been educated at the Indian School, and baptized by the name of Jack Spense, we have no doubt will

be read with great interest. Mr. Jones observed, in his Journal, under the date June 26, 1836—

I found him dying of consumption, and in a state of the most awful poverty and destitution, in a small birch-rind covered hut, with nothing but a few fern-leaves under him, and an old blanket over him, which was in a condition not to be described. After recovering from my surprise, I said, "My poor boy, I am very sorry to find you in this state : had you let me know, you should not have been lying here." He replied, "It is very little I want now, and these poor people get it me ; but I should like something softer to lie upon, as my bones are very sore." I then asked him concerning the state of his mind ; when he replied, that he was very happy ; that Jesus Christ, the Lord of glory, had died to save him, and that he had the most perfect confidence in Him. Observing a small Bible under the corner of his blanket, I said, "Jack, you have a friend there : I am glad to see that : I hope you find something good there." Weak as he was, he raised himself on his elbow, held it in his attenuated hand, while a smile played on his countenance, and slowly spoke, in precisely the following words—"This, Sir, is my dear friend. You gave it me, when we all went down to live at Mr. Cockran's.* For a long time I read it much, and often thought of what it told. Last year I went to see my sister at Lake Winnipeg"—about 200 miles off—"where I remained about two months. When I was half-way back through the Lake, I remembered that I had left my Bible behind me. I directly turned round, and was nine days by myself, tossing to and fro, before I could reach the house ; but I found my friend, and determined that I would not part with it again ; and ever since it has been near my breast, and I thought I should have buried it with me ; but I have thought since, I had better give it to you when I am gone, and it may do some one else good." He was often interrupted by a sepulchral cough, and sunk down exhausted. I read and prayed, the hut hardly affording me room to be upright even when kneeling. The evening sun was pouring its rays through the holes in

* The Rev. W. Cockran entered the Mission shortly after Mr. Jones.

the bark-covered hut; and I could not but mentally exclaim, on coming away, What a scene for the pen of a Leigh Richmond!



SCRIPTURAL ILLUSTRATION—MARK II. 1—12.

OF the houses in Benares, the Rev. C. B. Leupolt remarks, in his "Recollections of an Indian Missionary"—

The larger buildings have all flat roofs: those in the old chouk, or market-place, have staircases on the outside, leading up to the roof. In the middle of the house is a courtyard, which is sometimes covered in with a tiled roof. In such a court-yard I believe it was that Christ taught; and if the houses were constructed like some of the large houses in Benares, the people might ascend the roof of the house from without, and with very little trouble or confusion let the sick man down on his dhooli; for such probably the bed was. A dhooli is like a very light bed, with a pole above: this pole is fastened by two cross bamboos, and carried on men's shoulders. The roofs are surrounded by a parapet, and serve for a walking-place, to take the air. In the old chouk I have preached on the house-top.



LINES, BY THE BISHOP OF MONTREAL, ON THE INDIAN SETTLEMENT AT RED RIVER, PRINCE RUPERT'S LAND.

Rose of the wilderness—an emblem choice
 Be thou, the Rose of Sharon to present:
 O could this desert as the rose rejoice,
 Spread sacred bloom, and breathe immortal scent!

O could the broken tribes, in spots apart
 Of these far woods who plant their shifting home,
 The Shepherd of their souls receive in heart,
 Own His blest voice, and owning cease to roam!

And God be thanked! the process is begun;
 Wide in the soil the seeds of blessing lurk;
 Wide will the leavening efficacy run
 Through the crude mass, and do its destined work.

132 LINES ON THE INDIAN SETTLEMENT AT RED RIVER.

See on the margin of the ruddy stream*

(So named) where meads in boundless level spread,
Men of mix'd race—(who thence of good would dream?)
The stock once sprung from many a lawless bed :

See now with these in every social tie
And Christian bond,—oh, sight to glad the mind !
Sweet children of the woods with lustrous eye
And old Europa's paler sons combined.

Greek, Jew, Barbarian, Scythian, bond or free,
Unknown in Christ—Himself is all in all !
Come on, blest hour, when by a sure decree
Falls the last fragment of dividing wall.

O faithful labour of a little band,†
In all these happier fruits how prime your share !
High-favoured Zion of our parent land
Still stretch, and wider still, thy fostering care.

Thy workmen here for shame have little cause :
Powerful through faith and prevalent in love,
Doubly they give the roving Indian laws,
Guide him for earth, and mould him for above.

They train his docile child with wise controul ;
The arts of life they teach with patient toil ;
And, emblem of their labours for his soul,
Prompt him to build, to graze, to till the soil.

Strong be the structure which their pains upraise,
Believers built on Christ the corner-stone !
Full be their folds, to God's eternal praise,
Rich be the harvest which their hands have sown !

Yes, steadfast brethren, he whose feeble pen
Has traced these lines, to others now ‡ returns,
Bound to himself by closer claim, and men
Not few, whose zeal his fervent tribute earns.§

There lies his constant task ;—yourselves, perchance,
He sees below no more ; yet oft to you,
Oft to your charge well-pleased will memory glance,
And all be yours his humble prayer can do.

[From "*The Rose of the Wilderness*," by the Right Rev. the
Bishop of Montreal.

* The seat of the Red-River Settlement.

† The Missionaries of the Church Missionary Society in the
Territory.

‡ These lines were finished at the Red-River Settlement.

§ The Clergy in Lower Canada.

CHURCH MISSIONARY GLENER.

No. 12. DECEMBER, 1846. VOL. VI.

"CHARITY BEGINS AT HOME."

THIS expression is so often used by those who are asked to contribute to Missionary Societies, that it must be familiar to most of our readers. We have been specially led to think of it from reading the Report, just printed, of the Woodbridge and Melton Association, in Suffolk. This Association was formed ten years ago; since which time it has so extended the sphere of its operations that it last year received contributions from thirty different Parishes. It is divided into five Districts; one containing ten parishes, two containing three, another eight, another five, and the last one parish. This subdivision is no doubt one reason of the prosperity of the Association, which may be thus exhibited. It sent up to the Parent Society, in its

	£	s.	d.
First year - - -	55	17	1
Second .. - - -	63	3	6
Third .. - - -	99	17	8
Fourth .. - - -	174	9	5
Fifth .. - - -	188	11	2
Sixth .. - - -	243	16	7
Seventh .. - - -	271	2	9
Eighth .. - - -	298	11	10
Ninth .. - - -	309	12	6
Tenth .. - - -	319	19	0
Total - - -	£2030	1	6

thus showing an increase every year, and contributing an average, from its commencement, of 203*l.* per annum.

But we have somewhat wandered from the subject which we desire to bring before our readers—the

commentary which is made, in the Report above alluded to, upon the expression at the head of our article. The Report says—

The Missionary Work must be regarded by Christians, not only as one in which it is their privilege to be engaged; but as one which is laid upon them as a duty. And it is well that this should be a point duly established: otherwise, an opinion concerning Missions to the Heathen is in danger of being generated in the minds of some, which, from their known liberality, it is impossible to suppose has its origin in the base feelings of selfishness and avarice. The opinion we allude to is—That it is not expedient to be spending our time, thoughts, and money, upon the conversion of the Heathen, while there is so much spiritual destitution, and religious ignorance, in our own country.

We readily acknowledge that it is indeed our duty, as Christian Englishmen, to begin at England, and never, while we live, to give up the work of the Gospel among the people of England; but to abound in it more and more. Nevertheless, we as strongly assert, that it is our duty, as Members of Him who died for all, to *preach the Gospel to every creature, to all nations*; and not to wait till England be converted before we endeavour to send the word of Christ to *all the world*. Let our motto be—"Beginning at England, but not ending at England."

Our reason for the above assertion is this—that the Gospel is for all the world: and the Lord Jesus Christ most plainly taught this, when He commanded His very first disciples to go *into all the world, and preach the Gospel to every creature*. When he told them to begin at *Jerusalem*, did He tell them to go no further, until all Jerusalem was converted? If He had, we might have remained to this day, as our forefathers, a race of naked and painted savages.

Let our readers mark what follows—

If the Gospel must be preached no further, until even all Woodbridge be converted, woe would be to Melton, and every other neighbouring locality, to the end of the world. No: the tares and the wheat will be found growing together, not in all England only, but also in every English town, and in every English village, until our Lord *come again*.

And so, if it were necessary that all the inhabitants of London, or Manchester, or Liverpool, or any other

town, should be converted before the neighbouring towns and villages could have the Gospel preached to them, what would be the state of those places even to the end of the world?

The Report thus concludes—

While, therefore, we thankfully rejoice to see Societies in England, whose labours are especially directed to the spiritual welfare of our own unenlightened and heathen-hearted population, we should deeply regret if the Members of those Societies should confine their sympathies, and their assistance, and their influence, to the objects of those Societies alone, and not extend them to the spiritual wants of our Colonies and of our World. *This is a faithful saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners.—God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.—If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins: and not for our's only, but also for the sins of the whole world.—Go ye into all the world, and preach the Gospel to every creature.*

May our readers so consider these truths, that they may have a due effect upon their hearts!

DEATH OF A PIOUS COMMUNICANT IN SIERRA LEONE.

IN no Mission of the Society, perhaps, do instances of the effectual working of God's grace occur more frequently than in the West-Africa Mission. The accounts sent home from time to time contain, as our readers are aware, not only information of the general leavening influence of the Gospel, but also short narratives of poor Africans to whom the preaching of it has been individually made *the power of God unto salvation*. The following particulars, from the Journal of the Rev. N. Denton, who has charge of the Station at Regent, illustrate a case of this kind. He writes—

Feb. 11, 1846—On this day was buried Leopold Susey. He had arrived at a great age, was a man of a kind and generous disposition, such as I have rarely seen among the Na-

tives of Africa, and, more than this, he was an eminent Christian. He was baptized by the late Rev. L. Butscher in 1816, the year before his death. From my inquiries among the people it would appear that he has since pursued an undeviating course of Christian conduct; and, through God's grace, kept *himself unspotted from the world*.

On my taking charge of this Station, about a year and nine months since, Susey soon attracted my attention by his constantly occupying the same seat at Church, by his frequent visits, and the great affection which he always manifested toward us. I think I may safely say that I never knew him absent from Church, either on Lord's-days or in the week, except when prevented by sickness; and the same regularity was observed in his attending class. The number of Communicants being too great to be all met in one class, they are met at different times. Susey, however, was not satisfied with confining himself to his own class; but was always present on Saturday evening with the others. The way in which he obtained his livelihood was very simple. There is a large market in the town, and he was in the habit of keeping it clean, for which he received a small payment in kind from those who sold in it—a little beef from the butcher, a little fruit from one, a little palm-oil from another, &c. A great number of women attended the market, among whom disputes and quarrels are not unfrequent. Here Susey distinguished himself as a peace-maker, interfering with his usual kindness and earnestness for the sake of peace, which, independently of his other good qualities, would have secured for him the good-will of all who knew him. He passed his days in great quietness, in general good health, with few cares, and just sufficient of this world to satisfy his daily wants.

On Lord's-day, the 8th, he was missing from Church; and on Monday morning I was informed of his having been taken ill. In the evening I went to see him; but found that he was in a state of delirium, in which he continued, I believe, until his death. When first taken, however, on the Lord's-day, he seemed to be conscious that his end was near, and told those about him that he had served God for many years, and that he was not now afraid to die. His funeral was very numerously attended, and great respect was shown toward him by all the inhabitants of the town. We were ourselves greatly attached to the good old man, and deeply felt his loss. I could not but feel that, if permitted myself to

enter the abode of the blessed, it would increase my joy to meet him there.



VISITATION OF THE SATANKOOLLAM, MEIGNANAPOORAM, KADATCHAPOORAM, AND PANNEIVILEI DISTRICTS OF THE TINNEVELLY MISSION, BY THE BISHOP OF MADRAS—SERVICES AT PALAMCOTTAH.

IN order that we may close our extracts from the Bishop of Madras's Journal in the present Number, we present our readers with some particulars relating to four of the Districts, and the Station of Palamcottah. The account which the Bishop gives is so interesting, that the length to which it extends will probably not be regretted.

Satankoolam—Devil-Worship—Services, Schools, &c.

September 13, 1845—*Satankoolam*. This is a large native town, a kind of capital of the Shanars, and thickly studded with the emblems of devil-worship.

I am told there are about 2000 Shanars dwelling in this town, ONE-TENTH of whom are Christians, and 800 Vellālers, only NINE of which higher caste have as yet embraced Christianity. Satankoolam is a celebrated place for devil-worship. An account of one of its horrid rites has just been given me. A wooden stake was fastened into the ground in front of a devil-temple, and a living sheep was impaled upon it. When the blood gushed forth, a woman rushed furiously forward to drink it from the wound, and immediately became, or fancied herself, or pretended to be, under the influence of a kind of frantic inspiration, dancing like a Pythoness around the victim, her hair dabbled in blood.

The most disgusting obscenities are perpetrated on the occasion of these horrible orgies, which, I understand, are always celebrated in the night; and *it is a shame even to speak of those things which are done of them in secret.*

The temporary Church here—for, as at every other Station in Tinnevelly, the mean thatched room formerly used for Divine Service is about to give place to a good, substantial, and real Church—was thronged this morning, when I held my Confirmation, and laid my hands on 227 persons, who, I doubt not, have been carefully prepared by their Minister, the Rev. Stephen Hobbs.

Mr. Hobbs interpreted my sermon; and I was highly

pleased to observe that he did it with much fluency. To be the interpreter of another person, in a foreign language, implies a knowledge of that language which fully warrants the conclusion that he experiences no difficulty in freely and clearly expressing in it his own thoughts.

September 13, 1845—Meignanapooram. I gave up this morning to an examination of the Satankoollam Schools, and an address to the Catechists. The Girls' School, in which, as I understand, Mrs. Hobbs takes a very affectionate interest, is very well conducted, and the Scholars manifested a very creditable knowledge of the way of salvation. The boys likewise acquitted themselves well, although their knowledge is apparently not so extensive as that of the girls. It is, indeed, most gratifying to me to find, wherever I go, so many young persons rightly instructed in evangelical truth.

Ten years hence there will be a complete revolution in Tinnevelly. The risen as well as the rising generation will then know how to read and understand the Scriptures, and parents will be in some measure, as in other Christian countries, the instructors of their own children.

*New Church and School-room at Meignanapooram—
Services, Liberality of the People, Schools, &c.*

September 16—Christianāgaram. My time whilst at Meignanapooram was so continually occupied, that I was unable to write up my Journal. My visit to that delightful Station has been most satisfactory and comforting. I was welcomed there by the Rev. J. Thomas, for whom I have felt for years the warmest regard and the highest respect; and all that I have seen of his Mission, his system, his plans, and his labours, has amply confirmed my former impressions of his character.

Meignanapooram is greatly changed since I last visited it. The Mission was then in its childhood—I mean with respect to Church, House, Schools, and all the other accessories of a Missionary Station; and now it is advancing steadily towards maturity.

On entering the village, I hastened to look at what will be, when completed, the noblest Mission Church in Southern India, and will deserve to be called the Cathedral of Tinnevelly.

But the Church will not be the only remarkable edifice at Meignanapooram. There is a School-room already built,

in excellent taste, and which, in a land where any thing but mere shapeless and tasteless masses of bricks is so rare, is well worthy of a visit. Here, also, the Gothic has been most appropriately and happily adopted. It is designed as a School for girls, and has been erected through the liberality of the Rev. E. B. Elliott, late Vicar of Tuxford. I heartily wish that benevolent Christian Minister could see it.

In the evening I visited and preached to two of Mr. Thomas's little village flocks. There are in this District twenty-seven Village Chapels or Prayer-houses, and likewise a very good Church at Pragāsapooram, which cost 1200 rupees; all of which, with but one exception, have been erected during Mr. Thomas's incumbency; and toward the erection of which one-third of the expense, on an average, has been contributed by the people. The Tinnevely Christians are, indeed, exceedingly liberal, as Christians ought to be, in giving of their substance to the service of God; and it is calculated that 5000 rupees are raised annually throughout the Province for religious and charitable objects. I am assured that the women manifest the same spirit as the men. The wife is often not satisfied that her husband has brought his offering to God's service, unless she be permitted to bring her's likewise.

Yesterday was a busy day. I received the usual visits from the Catechists, and finding so large a body of them—upwards of thirty—and hearing from Mr. Thomas that their conduct had been faithful, and, indeed, exemplary, since my last visitation, I invited them to sit down, and preached to them a sermon on their duties, choosing for my text 2 Thess. iii. 3—13.

Upon their departure, I found assembled under the verandah 413 children; and Mr. Thomas tells me he has as many under instruction in the upper part of his District.

Eight hundred children, learning from childhood *the holy Scriptures*, that, under God's grace, they may become *wise unto salvation, through faith which is in Christ Jesus!* Again, I say, there is an unmistakeable reality in all this, which is full of promise and full of comfort. I gave these children, and also Mr. Thomas's school-girls, a very searching examination in the Bible and in the Catechism, and I was highly pleased with the result. At the conclusion we all knelt down, and the Lord's Prayer was offered up by them all. The Catechists also sang a beautiful Hymn. I gave the school-children a brief address, such as they could

understand, and all were dismissed by me with the Apostolical blessing.

The same evening I had the comfort of preaching to two of Mr. Thomas's small country Congregations—small in comparison with that at his principal Station, although one consists of 130, and the other of 150 souls.

Confirmation at Kadatchapooram—Schools, &c.—General Progress of Christianity in Tinnevelly.

September 19, 1845—About a mile from the noble Mission of Kadatchapooram we were met by its Minister, "Mr. John,"* as he is universally styled in Tinnevelly, at the head of his Catechists and school-children. The latter sang a hymn very prettily on my arrival. Kadatchapooram is a spot of peculiar interest, as it presents a sight unique in Southern India—a very large Congregation presided over by a Native Clergyman. I have seen nothing that affected me so much as John Devasagayam in his own Church, ministering the Word of God to perhaps 700 of his countrymen. When the blessed time shall arise that we have plenty of Native Clergymen such as he, European Clergymen may then be safely withdrawn from Tinnevelly. But this glorious sight will not be seen in our days, although it must not be supposed that Mr. John stands quite alone; since at Secunderabad, as likewise in Ceylon, we have excellent Native Clergymen, in whom I have full confidence.

When I was at Kadatchapooram at my last Visitation, the Church was but half finished. It is now completed; and, although it has not an ecclesiastical appearance externally, it is well arranged, and sufficiently large for the Congregation, which, I rejoice to say, numbers, in this village alone, 900 Christians. Three hundred and sixty-six persons were confirmed there yesterday morning, and the laying on of hands occupied fifty minutes. I afterwards preached to them very fervently, for my heart was very full, and I hope faithfully. Who would not be deeply moved at such a sight? Instead of seeing, as almost everywhere in India, with the one blessed exception of Tinnevelly, the people *wholly given to idolatry*, here was a large Church as full as it could hold of Christians, men, women, and children, under incessant Christian training, and continually subjected to Christian discipline.

Of course, I do not imagine that, either at Kadatchapoor-

* The Rev. John Devasagayam, a Native.

ram, or any other of our Tinnevelly Stations, all, or even the greater part, are all that the Gospel requires Christ's followers to be; but, beyond all doubt, they are regularly instructed in the Gospel, which they have taken up willingly; and there is good reason to hope, that it has come into the hearts of many of them *with power*. More than this cannot be safely affirmed of any Christian flock.

The pupils in the Normal School, twelve modest-looking and well-behaved girls, very neatly dressed, were then called up. Their Schoolmistress accompanied them, and Miss Giberne speaks of her in very high terms as a faithful and consistent Christian. Her manners and appearance are much in her favour. The girls are sent hither from the different Church Missionary Society Stations; and they are boarded and clothed, and are continually under Miss Giberne's eye. Finding that they are reading the Old Testament—the study of which is often too much neglected in Schools—I chose for the examination the 14th of Numbers, a chapter which admits of a ready spiritual application to Christianity, and to Christians. Their answers to all my questions were strikingly correct, although I led them backwards and forwards as one thought after another suggested itself to my mind. Above all, I was pleased with the clear apprehension which they appeared to possess of Divine Truth.

In Mr. John's Girls' Day-school I found thirty girls in the first class, an unusual number, and which indicates the great care that is bestowed here on female education. This School, as also his Boys' School, was carefully examined by me, and the pupils acquitted themselves much to my satisfaction.

But there is no end of the Schools at Kadatchapooram. It is a kind of seed-bed of Southern India. Mr. John next presented to me his Station Boys' Boarding-school, which contains the unusual large number of nineteen boys, neatly dressed, and, as I soon ascertained, well instructed. These were succeeded by a very pretty sight—the Retford Girls' Day-school. This School is supported by the Congregation of Retford Church, in Nottinghamshire, and I heartily wish that this truly Christian example were generally followed in England. How very much might then be done, for the extension of the Gospel in our Colonies, which must now be necessarily left undone! These poor children read a chapter in the Bible very fluently; but I was too much fatigued to put any questions to them.

In the evening Miss Giberne told me Mr. John had one more sight to show to me: it is a voluntary association of men and married women to learn to read the Scriptures. It has now been formed for two years. They meet on Sundays, and on every other day which may be free from labour, and are taught by a Catechist. But the most pleasing feature in this association is, that, in many cases, THE MOTHERS ARE INSTRUCTED BY THEIR OWN DAUGHTERS. Again, I say, there is a serious and sober reality in all this, which is most cheering.

A delightful fact was brought yesterday to my knowledge. In the year 1835 there were 14,000 souls under Christian instruction in the Missions of both our Societies in this Province. This was a year very memorable in Tinnevelly—the year of the separation of the late Rev. C. T. E. Rhenius from the Church. I have not a doubt of being able to show, at the conclusion of my Visitation, if permitted to accomplish it, that the number of Tinnevelly Christians is now nearly trebled. I HAVE INDEED REASON TO BELIEVE THAT EIGHTEEN THOUSAND SOULS HAVE BEEN ADDED HERE TO THE CHURCH SINCE MY LAST VISITATION.

I have just received the following memorandum from Mr. John. The number of Sunday adult scholars, 97; viz.

Those who spell and read the Scripture . . .	19 men and 23 women.
Those who learn the letters	25 men and 30 women.
Total . . .	97 adults.

Kadatchapooram,
Sept. 19th, 1845.

JOHN DEVASAGAYAM.

By half-past four this morning I was on my way to Nazareth, having passed, at Kadatchapooram, one of the most gratifying days of my life.

Schools and Confirmation at Panneivilei.

September 25—I went yesterday to Panneivilei, where I was received with the same Christian hospitality I have found at every Mission-house, and I spent a very happy day with the Rev. J. T. Tucker and Mrs. Tucker, in examining their Schools—Mrs. Tucker has a very nice Girls' School—and in giving the best advice in my power to the Catechists and Schoolmasters. This is quite a new Station; but will doubtless become a very important one. Mr. Tucker, who unites to a true Missionary spirit great knowledge in medicine and surgery—a knowledge which in this country may be turned by a Missionary to very valuable account—presented 147

of his flock for confirmation. Among them I remarked a very fine-looking man of the Ratti caste, of whose Christian character he speaks in the highest terms, as of one who has really given up all—and he had much to sacrifice—for Christ: I therefore called him to me, and had some conversation with him. I left Panneivilei, greatly pleased with all that I had seen there.

*Meeting of the Catechists at Palamcottah—Confirmation—
Examination of the Seminary.*

September 27—Palamcottah. Yesterday the Mission Church presented a very interesting sight. I had summoned all the Catechists of the Province to meet me at Palamcottah; and, after the full Morning Service in Tamul, I preached to upwards of 300 of them, on 1 Thess. iii. 12, 13, and iv. 1, 2. I am assured by the Rev. Missionaries, that many of these men are fully competent to preach the Truth; and they certainly manifested a lively interest in all that I said to them, taking notes on their ollas, or palmyra-leaves, with extraordinary rapidity; and I have not a doubt that my sermon will be preached again, at almost every little Village Station in Tinnevely.

The Clergy exercise a very diligent supervision over their Catechists, whose improvement in Christian knowledge they are continually testing; and the impression on their minds is, that, generally speaking, these men are really faithful to their trust, whilst there are many most comforting instances of the Catechist adorning his Christian profession by a sanctified life. The resident Missionary of Palamcottah, and who is likewise the sole Minister to the Europeans during the vacancy of the Chaplaincy, is the Rev. George Pettitt, one of the most devoted and able Missionaries in India.

This morning I held my last Tinnevely Confirmation, and I confirmed nineteen Seminary boys and five Europeans. As the Seminary boys have some knowledge of English, the whole Service was conducted in that language; and I addressed the Candidates without an interpreter, for the first time during the Visitation.

After family prayer and breakfast with all the Clergy, at the house of the Rev. Septimus Hobbs, I commenced the pleasing duty of the examination of the Church Missionary Society's Palamcottah Seminary. Mr. Hobbs, who is in charge of this Institution, is most anxious for the im-

provement of his pupils; and his labour has evidently not been bestowed upon them in vain.

The third class acquitted themselves very respectably, and the first and second classes remarkably well; and I did my best to ascertain the extent of their acquirements. I have already spoken so often, and so strongly, on the subject of education, and of the deep interest I take in it, that it is scarcely necessary for me to express my thankfulness for the establishment of this Seminary.

And now it only remains for me most earnestly to commend the Missions of the diocese of Madras to the Christian love and confidence of the Church of England.



THE STATION OF OTAWAO, NEW ZEALAND.

ONE of the Society's Stations in the Middle District of New Zealand, on the river Waipa, is called Otawao, and is under the care of Mr. J. Morgan. The following account of it is taken from "Life and Scenes in Australia and New Zealand," by G. F. Angas, Esq. He says—

On the formation of this Mission Station, nine years ago, there was not a single Christian Native in the vicinity, and after the expiration of the first year the Station was removed to a distance of 150 miles; but five years ago it was again re-formed at Otawao, and in a few months about 200 Natives were gathered into a Congregation. They built a Chapel, which was blown down during a gale of wind. They then completed the present commodious Place of Worship, which will comfortably contain upward of 1000 Natives: it measures eighty-six feet by forty-two. The ridge-pole, a single tree-stem, eighty-six feet in length, was dragged by the Natives from the woods, a distance of three miles; and all the other timber was likewise conveyed by them from a similar distance. The rafters are all detached, and most of the woodwork is fastened together with flax. The sides are beautifully worked with fern-stalks, tied together in cross-stitch with *aka*, a species of wild climber, which gives to it a rich and finished appearance. The entire design originated with the Natives, who formed this spacious building without rule or scale, and with no other tools than their adzes, a few chisels, and a couple of saws. After the erection of the framework, the season was so far advanced, that, fearing they should not be able to complete it in time, the

Otawao people requested a party of 100 Maungatautari Natives to assist them in its completion; to whom they gave the entire sum that had been paid them by the Missionary Society, amounting in value to about 23*l*. They also killed a couple of hundred pigs, that their friends might live well during the time devoted to their assistance. The windows, which are of a Gothic shape, and thirteen in number, were fetched from Tauranga, on the coast—a distance of seventy-five miles from Otawao—by fourteen men, who carried them on their backs, over mountains and through forests, without any payment whatever. The whole Tribe, amounting to about 600 or 700 Natives, are now nearly all Christianized.

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BAPTISM OF AN AGED WOMAN IN NEW ZEALAND.

THE Ven. Archd. Brown, who resides at Tauranga, in the Middle District, undertook, in November and December of last year, a seven weeks' journey through his Archdeaconry. From his Journal during this time we take the following account—

Dec. 10, 1845—I proceeded to Te Waiiti, having heard that an old woman resided there, who had for some years been desiring Baptism, but was unable either to walk or be carried to the places where I have held baptisms in this district. Although the place was never before visited by a Missionary, I found three Candidates for Baptism, with whose examination I had much reason to be satisfied. The old woman was anything but pleasing in appearance—dirty, hump-backed, and blind with one eye: she was also very reserved, and a rapid movement of the muscles of the face showed that she was very nervous. After a short time, however, I engaged her in conversation; and was equally surprised and delighted to find that she knew the Church Catechism, could read the Testament well, and was acquainted with the leading doctrines of Christianity. She has occasionally been visited by a Native Teacher, but never by an European; yet the Great Teacher had evidently been with her in her deep seclusion, casting light upon the path which leads to immortality.

In the evening, fifty Natives assembled from their fastnesses, with whom I held Service, baptizing the three adults and eight children, and addressing them as usual.

**REPORT OF THE CUMBERLAND STATION, NORTH-WEST-AMERICA MISSION.**

**IN** our Number for January last we gave our readers an account of the Cumberland Station from its commencement, the Rev. J. Hunter's narrative of his arrival, and the Report which he furnished for the year ending Aug. 1, 1845. We are happy to say that the Station continues, through the blessing of God, to prosper, as will be seen by the following passages from Mr. Hunter's Report for the year ending August 1, 1846—

It is with lively feelings of gratitude to Almighty God, for the many spiritual and temporal mercies vouchsafed to this Station during the past year, that I again present my Report. That our Christian Indians, with few exceptions, adorn their profession by a holy and consistent life; regularly attend the public Means of Grace when opportunity offers; and cultivate a spirit of piety and devotion in their families, by daily engaging in praise and prayer at their homes; are matters for thankfulness and encouragement.

They are likewise beginning to appreciate the advantages which result from cultivation of the soil, and are making efforts, though by no means so strenuous as one could wish, to obtain a settled home; with a view of abandoning their present migratory state of life, and of obtaining greater facilities for the instruction of themselves and their children.

Divine Service has been continued on Lord's-days, as last reported. Occasionally I read the Morning Service in English, for the advantage of some of my hearers who do not understand Indian, and also for the School-children; but with this exception, all our Services are conducted in Indian. The attendance at these Services has averaged, during the winter, about 100—on Christmas-day and Easter-Sunday from 200 to 300 were present—and in the spring and autumn, when the Indians return from their hunting-grounds, we have a good attendance. The attendance at our week-day Services is not so good, as the Indians, in their present condition, are obliged to leave the Station during the week to hunt for provisions: from 40 to 60 may be considered as the average attendance.

It has been my privilege to baptize 62 persons, so that we have now a total of 274.

The number of Communicants is 41.

I am able to report favourably of the general consistency and growth in grace of these persons, and of their increasing desire for acquaintance with the Lord Jesus Christ and His *great salvation*.

In the Day-school, of which Mr. Henry Budd is the Native Schoolmaster, there are 34 boys and 31 girls; making a total of 65. The number last reported was 47; but 27 have since been admitted, and 9 have left. Fourteen read in the Old Testament, and 17 in the New.

The Sunday-school consists of the 65 Day-scholars, 29 adults—6 males and 23 females—and 6 children: total, 100. The number last reported was 57, the increase during the year having been 43.

Much of our time has been occupied in unavoidable secular labours, arising from the infant state of the Mission, and our secluded location. We have erected a dwelling-house and a kitchen, with offices adjoining. Over each of these houses there are large and convenient lofts. During the winter and spring more than 3000 planks and boards have been sawn, for the windows, doors, roof, flooring, lofting, ceiling, &c. We have also just completed burning a kiln of lime. The greater part of this work has been done by myself and servants, in order to avoid, as much as possible, an increase of the expenses of the Station.

In the spring we enclosed about three acres of new ground, and sowed seven bushels of wheat, seven bushels of barley, and thirty bushels of potatoes, beside garden-seeds. We have now on the Mission-farm cattle, horses, pigs, and sheep; from which I hope to be able to supply the infant Settlement from time to time.

Several of the Christian Indians have commenced new farms, and those who had farms have enlarged them; so that an entire island, of tolerable size, is under cultivation with potatoes. About ten have commenced preparing wood for houses; and one house, which will make the fifth Indian house, is now being erected. Several have also wheat, barley, turnips, peas, &c., growing on their farms.

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#### THE DYING INDIAN AND HIS BIBLE.

In our last Number we gave an account of Jack Spense, a dying Indian boy, and of his love for the Bible, in an extract from the Journal of the late Rev.

D. T. Jones, one of the Society's Missionaries at Red River. We think our readers will not regret to be reminded of the circumstances in a different form, and therefore present them with the following lines—

Beside the stream, beneath the forest tree,  
Where the Red Indian wander'd wild and free,  
The faithful Missionary's feet have trod:  
With him he bore the living Word of God.  
His Gospel message has with joy been heard,  
Nor few have learn'd to love that sacred Word.

Beneath a birch-rind cabin's lowly shade  
In dying case an Indian boy was laid:  
A heap of fern-leaves form'd his only bed,  
And one rude blanket as his covering spread.  
That sickness on him which from day to day  
Slowly and surely steals the life away;  
Yet leaves the mind so clear, the eye so bright,  
We scarce believe that death can quench their light.  
What were his comforts on his lowly bed?  
No mother's hand sustained his sinking head,  
No sister's tender sympathizing eye  
Watch'd for his wants, and wept to see him die;  
Yet was he not alone: one friend was near,  
To soothe each pain, and calm each anxious fear.  
Nought else he seem'd to need, while night and day  
His cherish'd, well-read Bible near him lay.  
A smile upon his dying features play'd  
As, holding fast the Word of Life, he said—  
" 'Tis my dear friend. Once, on a journey bound,  
When half my weary way was passed, I found  
That I had left my precious friend behind.  
I heeded not the waves and stormy wind;  
But turned again, and gladly wander'd back,  
For nine days tossed upon the watery track,  
And felt repaid for all my toil and pain  
When to my breast I clasp'd my friend again.  
It ne'er has left me since, and once I plann'd  
That in the grave it should not leave my hand;  
But that was thinking of myself alone—  
Let others bless my friend when I am gone."  
He ceas'd exhausted. O'er his dying bed  
The setting sun his parting radiance shed;  
But o'er his ransom'd soul, with beams more bright,  
*The Sun of Righteousness* had shed His light.  
No more he needs the lamp he lov'd so well,  
With Christ the living Word for ever gone to dwell.

C. S. W.





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